



Pali Text Society

THE
NETTI-PAKARANA

WITH

EXTRACTS FROM DHANMAPĀLA'S
COMMENTARY

EDITED BY

PROF. E. HARDY, PH.D., D.D.



LONDON

PUBLISHED FOR THE PALI TEXT SOCIETY BY HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER E.C.

1902.

Printed by W. Greubahn, Leipzig

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ABBREVIATIONS¹.

1. Canonical Books.

- A. — *Āṅguttara-Nikāya*.
B. — *Buddhavamsa*.
C. — *Cariyā-Piṭaka*.
D. — *Dīgha-Nikāya*.
Dhp. — *Dhammapada*.
Dh. S. — *Dhamma-Saṅgaṇi*.
It. — *Itivuttaka*.
Jāt. — *Jātaka*.
Kh. P. — *Khuddaka-Pāṭha*.
K. V. — *Kathā-Vatthu*.
M. — *Majjhima-Nikāya*.
M. P. S. — *Mahā-Parinibbāna-Sutta*.
P. P. — *Puggala-Paññatti*.
P. V. — *Peta-Vatthu*.
S. — *Saṃyutta-Nikāya*.
S. N. — *Sutta-Nipāta*.
Thag. — *Thera-Gāthā*.
Thig. — *Therī-Gāthā*.
Ud. — *Udāna*.
Vin. — *Vinaya*.
V. V. — *Vimāna-Vatthu*.

2. Other Books.

- Asl. — *Attha-Sālinī*.
K. V. A. — *Kathā-Vatthu-Aṭṭhakathā*.
G. V. — *Gandha-Vamsa*.
Jin. — *Jinālamkāra*.
Dhp. A. — *Dhammapada-Aṭṭhakathā*.
Dīp. — *Dīpavamsa*.
Man. — *Manoratha-Pūraṇī*.

¹ For Pāli books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p. 102 sqq.

Mil. — **Milinda-Pañha.**

Nett. — **Netti-Pakarāṇa.**

Nett. A. — **Netti-Pakarāṇa-Aṭṭhakathā.**

Peṭ. — **Peṭakopadesa.**

Sad. S. — **Saddhamma-Saṃgaha.**

Sās. — **Sāsana-Vaṃsa.**

Sum. — **Sumaṅgala-Vilāsinī.**

Vis. M. — **Visuddhi-Magga.**

Lal. — **Lalitavistara.**

Mhv. — **Mahāvastu.**

MBh. — **Mahābhārata.**

S. B. E. — **Sacred Books of the East.**

J. P. T. S. — **Journal of the Pali Text Society.**

J. R. A. S. — **Journal of the Royal Asiatic Society.**

Z. D. M. G. — **Zeitschrift der deutschen Morgenländischen Gesellschaft.**

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CORRECTIONS AND ADDITIONS.

p. 2, l. 12 fr. b. add *sukhasaiṇṇa* after *subhasaiṇṇa*.

p. 11, l. 6 fr. b. read *sukke*

p. 13, l. 12 fr. b. delete the full stop after *ti*.

p. 20, l. 13 fr. b. cp. A. II, p. 210.

p. 38, l. 5 fr. t. put a full stop after *paṇḍita*.

p. 54, l. 3 fr. t. join *adhipaṇṇa* and *sakkha*.

p. 128, l. 1 fr. t. read *samkilesabhagiyā*.

p. 194, l. 6 fr. t. separate *nayanti* and *ṭayā*

INTRODUCTION.

The *Netti-pakarana*, also called *Netti-gandha*, or simply *Netti*, i. e. the treatise or the book on 'Leading', to wit

¹ For this rendering of the title of our work, see below p.194. The word *netti* mostly occurs in *tappurisa*-compounds, e. g. in *bhavanetti*, *āhāranetti*, *dhammanetti*, and *buddhanetti*. In one instance *netti* is used in a *balubbāhi*, viz. *netticchinnassa bhikkhuno* (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, *A Complete Index to the Abhidhānappadipi*¹, s. v. *bhavanetti*), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning *netti* signifies the action of leading. Both meanings concur in *bhavanetti* and *āhāranetti*, which ultimately assumed the meaning of 'desire' or 'lust'. *Bhavanetti* (e. g. Dh. S. 1059. 1136. 1230) is the leading to existence as well as that by which this leading is effected, to wit *tanhā*. For *tanhā* leads men to existence, and by *tanhā* they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus *bhavanetti* is used as a synonym of *tanhā* (see *Abhidhānapp.* No. 162), and in *Nett. A.* (fol. *nā*, obv., third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanayanāsamattā tanhā-rajju*. *Āhāranetti*, which is known to me only from It. p. 37 (*āhāranettippabhavam*), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of *tanhā*. In *dhammanetti* (Mil. p. 328) and *buddhanetti* (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by *nayati*, *neti*, and *netti*, but designates the instrumentality. *Dhammanetti* (cp. also *dharmanetrī*, Mhv. II, p. 357, 5; III, p. 234, 12. 17) means leading as performed by the Law, and *buddhanetti*, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa¹. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text² which is to be found in each of the three MSS. used for the present edition the Netti is said to have been preached to the Brethren by Mahākaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (mūlasaṃgīti). A similar statement is made in the Commentary³ and in the Sub-Commentary⁴ (tikā) to the Netti. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the Paṭiniddesa, where the doctrines uttered briefly in the Niddesa are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the Netti. In a passage of the Commentary⁵ we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the Śikṣāsamuccaya by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 saddharmanetrūṃ occurs, for which the editor (in the Additional Notes) proposes to read 'netraṃ. I may here mention also the compound bhagavannettika (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. ¹ Sum. I, p. 17; Asl. p. 18. ² See p. 193.

³ See p. X. ⁴ The tikā (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (pakarana), adorned with the hāra-naya-paṭṭhāna (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (dhammasaṃvaṇṇanā) by the name of Dhammanetti". Thus it (the exposition) received its name. ⁵ See p. 194.

v. 3 of the Saṃgaha as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the Netti. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the Sāsana-vamsadīpa ('Lamp of the history of the Doctrine') by the Thera Vimalasāra, who completed his poem A. B. 2423 (A. D. 1880)¹. In v. 1193 of it a Commentary on the Netti² is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud., It., C., Thag. and Thig., V.V. and P.V. Herewith agrees the Sāsana-vamsa³, a prose work compiled by the Burmese Paññasāmi in 1861 A. D.⁴. Besides we learn from it that the Netti had been translated into the Burmese language by the Thera Mahāsīlavamsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the Pubbārāma-Vihāra⁵. We now turn to the Gandhavaṃsa ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the Netti, termed a work of Mahākaccāyana⁶, at the request of the Thera Dham-

¹ Published at Colombo A. B. 2424, but not for sale.

² Nettīyaṭṭhakathā cāpi etā atṭhatthavaṇṇanā
ācariya-Dhammapālatheren'evābhivaṇṇitā.

³ P. T. S. 1897, p. 33. ⁴ See the dissertation by Mabel Bode, Ph. D., p. 1 (published together with the Sās.). ⁵ Sās. p. 99; 116.

⁶ G. V. p. 59. On p. 66 we are told that Kaccāyana was a native of Jambudīpa (India) and before his conversion chaplain to king Candā (Canda) Pajjota of Ujjeni in the Avanti-country. For this king, see Vin. I, p. 276 sqq.; Dh. p. 157 sqq. (Fausböll). A *ṭikā* to the Netti is attributed to Dhammapāla on p. 60, but this is likely to be an error,

marakkhita¹. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows²:

- Thitim ākaṅkhamānena ciram saddhammanettiyā
 Dhammarakkhita³-nāmena therena abhiyācito — (5)
 Padumuttaranāthassa pādamūle pavattitam
 passatā abhinihāram sampattam yassa matthakam (6)
 'Samkhittam vibhajantānam eso aggo' ti ādinā
 thapito Etad-aggasmim⁴ yo mahāsāvakuttamo (7)
 Chalabhiñño vasippatto pabhinna-patisambhido
 Mahākaccāyanō therō sambuddhena pasamsito — (8)
 Tena yā bhāsita Netti Sattharā anumoditā
 sāsana-sa sadāyattū navaṅgass' atthavannanā (9)
 Tassā⁵ gambhīrañānehi ogāhetabbabhāvato
 kiñcāpi dukkarā kātum atthasamvannanā mayā (10)
 Sahasamvannanam yasimā dharate Satthu sasanam
 pubbacariyasīhanam tittāte ca vmicchayo (11)
 Tasmā tam upanissaya ogāhetvāna pañca pi
 nikāye Petakenāpi⁶ samsandevā yathābalam (12)
 Suvisuddham asamkinṇam upunatthavinicchayam

due to the circumstance that an anutikā to the tikā of the Abhidhammatthakathā is mentioned there by the name of Jānatthavannanā and also an anonymous tikā to the Netti-atthakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this tikā is missing, whereas a Niruttipakarana-atthakathā-tika appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the last-named title was a slip for Netti (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a tikā or an anutikā to the same work to which he had written an atthakathā or a tikā.

¹ op. cit. p. 69. ² vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. ³ Nothing else is known of him. ⁴ See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. ⁵ MS. has tassa. ⁶ The Petakopadesa is meant here. A verse, written in the Aryāmetre, is quoted in the commentary on the Netti (fol. ki,

Mahāvihāravāsīnam samayaṃ avilomayaṃ (13)

Pamādalekham¹ vajjetvā pālim sammā niyojayaṃ
apadesaṃ vibhāvento karissām' atthavaṇṇanaṃ. (14)

Iti atthaṃ asaṃkiṇṇaṃ Nettipakaraṇassa me
vibhajantaṃ sakkaccaṃ nisāmayatha sādhabo ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books², this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words:—Vuttaṃ
h'etaṃ Petake. It runs as follows:—

Yattha ca sabbe hārā | sampatamānā nayanti suttatthaṃ
byañjanavidhuputhuttā | sā blūmi hārasampāto ti.

Another verse (id. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako. It runs:—

Idaṃ Nettipakaraṇaṃ mahāsāvaka bhāsitaṃ

Bhagavatānumoditaṃ (MS. 'tā anu') ti ca;

whereupon the question is put:—Katham etaṃ viññāyati
ti, and answered by the words:—Pālito eva, na hi pālito
aññaṃ pamānataṃ atthi. Yā hi catūhi mahāpadesehi
aviruddhā pāli. sā pamānaṃ. Tathā hi agarahitāya āca-
riyaparamparāya Peṭakopadeso viya idaṃ Nettipaka-
raṇaṃ ābhatam. A further reference to the same work
occurs in the commentary on Nett. p. 126 (see Extracts
p. 241).

¹ MS. has mahādaṃ. The ṭikā, which has pamāda°, explains this word as follows:—Aparabhāge pottha-
kāruḷhakāle pamajjitvā likhanavasena pavattaṃ pamāda-
pāṭhaṃ vajjetvā apanetvā pālim sammā niyojayaṃ
tam tam Netti-pālim tattha tattha udāharanabhāvena āni-
tasutte samma-d-eva niyojento atthasamvaṇṇanāya vā taṃ
taṃ udāharanasuttasamkhātaṃ pālim tasmim tasmim lak-
khaṇabhūte Nettigandhe samma-d-eva niyojento. ² Ex-
cepting the Sadhammasaṃgaha, a compilation made by
a certain Dhammakitti who probably lived under Bhu-
vaneka-bāhu V and Vira-bāhu II, two kings of Ceylon at
the end of the fourteenth and at the beginning of the fif-
teenth century. Among the works, attributed in the Sad.
S. (p. 63) to Dhammapāla, a commentary on the Netti is
not mentioned. Since, however, the commentaries by the
same author on the Ud., It. and C. are likewise omitted,
completeness did not fall into the scope of our writer. The

author of the Commentary on the *Netti*, had prompted them, the assertion of the Buddhists as to the age of the *Netti* evidently is a gratuitous one. It only follows that the *Netti* in its present shape was extant in the time of *Dhammapāla*, i. e. in the fifth century of our era¹.

But since 'Dhammapāla' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of *Dhammapāla* are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India². The first is the same whom I named before. In another passage of the G. V. (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the *Netti*. His name follows that of *Buddhadatta*, who composed the *Jinālaṃkāra*³, and precedes that of *Ānanda*,

Netti itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

Kaccāyanena therena racitaṃ yaṃ manoramaṃ

Nettipakaraṇaṃ nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the *Sād. S.*

¹ See Z. D. M. G. 51, 1897, p. 126 sq. ² In the J. P. T. S. 1896, p. 64 the former of these two *Dhammapālas* is erroneously denoted 'native of *Laṅkā*' (Ceylon).

³ G. V. p. 69. It is missing, however, in the list of the works of *Buddhadatta* (an Indian, cf. p. 66) given on p. 59 of the G. V. The *Sās.* (p. 29) relates, in accordance with the *Buddhaghosupatti* (ed. J. Gray), p. 49 sqq., that *Buddhaghosa* and *Buddhadatta* had a friendly meeting on the ocean between India and Ceylon, and the latter declared the *Jin.* to have been composed by him. *Sās.* p. 33 we are told that *Buddhadatta* wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the *Jin.*, ascribed this poem to *Buddharakkhita*, a Ceylonese (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a *ṭikā* (called *Jinālaṃkāra*?) to the *Jin.* It is true that a postscript, to be found also in the *Mandalay MS.* of this text, names *Buddharakkhita*, but,

to whom a *Ṭikā* to Buddhaghosa's Commentary on the *Abhidhamma*-books is ascribed¹. The second is called *Culla-Dhammapāla*. He was the senior pupil of *Ānanda* and wrote the *Saccasaṃkhepa*². A third *Dhammapāla* appears in a list of (fifty-one)³ scholars, all natives of Ceylon. He is named in this list between the author of the *Vuttodaya*, elsewhere called *Samgharakkhita*⁴, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth *Dhammapāla* occurs in a group of (twenty-three) scholars⁵ who are said to have written at *Arimaddana* (*Pukkāma*) in India⁶. To the same group belongs a scholar, *Saddhammapāla* by name. In a preceding chapter of the *G. V.* (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to *Buddharakkhita* by Mr. Gray, even if I could agree with him as regards the author of the *Jin*. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

¹ *G. V.* p. 60; 69; *Sās.* p. 33. ² *G. V.* p. 60; 70; *Sās.* p. 34. In the latter book the author of the *Sacca* is simply called *Dhammapāla*. ³ For the method how this number can be reached, see the list arranged by Mrs. Bode in the *J. P. T. S.* 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the *G. V.* p. 66 sq.

⁴ *G. V.* p. 61 oddly separates *Samgharakkhita* from the *Vuttodayakāra*; but cp. p. 70; also *Sās.* p. 34. As to the age of *Samgha*, see *Pali Studies* by Major G. E. Fryer (1875), No. 1, p. 1; and, since *Samgha* is identical with *Moggallāna*, the *Pāli Lexicographer*, see also the Preface to the *Abhidhānappadīpikā*, by W. Subhūti, p. I. ⁵ *G. V.* p. 67. In the *J. P. T. S.* 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this *Dhammapāla* is the same who, in the *Sās.* p. 33, is said to have written an *anuṭikā* to a *ṭikā*, called *Vimativinodanī*, on the *Vinaya* by *Kassapa* in the *Tamul-country*, in the twelfth or thirteenth century A. D. ⁶ Not in India proper, but in Burma, cf. *Sas.* p. 25, and Mrs. Bode's *Introd.* p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭīkā at request of Buddhāmitta, at whose request also Buddhaghosa wrote the Papañca-Sūdanī¹.

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny *in hypothesis* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcīpura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti² nor a direct reference to it is to be met with. But an in-

¹ G. V. p. 68 sq
Sum. I. p. 31.

² The term dhammanetti occurs in

direct reference occurs in the *Atthasālinī*¹, being Buddhaghosa's commentary on the *Dhammasaṅgārī*. Among the authorities quoted there² the *Peṭaka* is to be found, and if the book current under this title as an abbreviation for *Peṭakopadesa*³ was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl.* p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggaliputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the *K. V.*

On the other hand, nothing in the Commentary on the *Netti* speaks against *Dhammapāla*, whose authorship as regards the *Paramattha-Dīpanī* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

¹ p. 165. ² See Caroline A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics* (London 1900), p. XXIII sq. I may be permitted to add that by *aṭṭha-kathā* at p. 33 the *Papañca-Sūdanī* is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage *Sāto pajāno, Ananda, Bodhisatto Tusitakāyā cavitvā mātu kucchim okkamati ti* = M. III, p. 119). ³ See p. X n. 6.

the canonical books, one¹ at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called Samgahā in the Nett. A.² Thirdly, two works are referred to in it by name, viz. the Peṭakopadesa³ and the Atthasālinī⁴. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The Peṭakopadesa is ascribed by the Buddhists to the same Mahākaccāyana who, according to them, is the author of the Nettī⁵. As regards the Asl., it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the Dhṛp. A. is referred to in the V. V. A.⁶, and a ṭikā to the Vis. M.

* Atthānaṃ sūcanaṭo | suvuttato savanato 'tha sūdanato
suttāṇā suttasabhā-gato ca Suttan ti akkhātan ti.

For this verse, see Nett. A., fcl. kai, obv., l. 3; Sum. I, p. 17 sq.; Asl. p. 19 (in the second half suttam is inserted before Suttan ti against the metre). The words dvādasā padāni suttam (Nett. p. 1, v. 2 a) refer to it, as we are told by the Cy.:—Dvādasā padāni suttan ti vuttam. Yaṃ pariyattisāsanān ti attho. Tam sabban ti taṃ suttan ti vuttam sakalam buddhavacanam. Byañjanaṇ ca attho cā ti byañjanaṇ c'eva tadattho ca. Yato dvādasā padāni suttan ti vuttam, idam vuttam hoti. Atthasucanādito suttam pariyattidhammo, taṇ ca sabbam atthato dvādasā padāni: cha byañjanapadāni c'eva cha atthapadāni cā ti. Atha vā: yad etaṃ sāsanaṇāraṇ ti vuttam, taṃ sabbam suttam pariyatti sāsanaṇā adhippetabba. Atthato pana dvādasā padāni byañjanatthapadasamudāyabhāvato, yathāha: byañjanam attho cā ti. ² In Sum. and Asl. these verses are said to promote knowledge of the (sacred) texts. The metre of the whole Collection seems to have been Aryā. ³ See p. X n. 6. ⁴ See p. 215; 240. ⁵ G. V. p. 59. ⁶ p. 165, unless we have to do with an interpolation. But we know as yet too little about the habits which scholars of the *genre* of Buddhaghosa and Dhammapāla were addicted to for being

is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the Netti tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century¹, our only witness for the Netti. By him the opinion has been borne out that the Netti was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the Netti or, strictly speaking, the Paṭiniddesa-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the Netti proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the Netti to a disciple of the Buddha, they are assuredly wrong². The Paṭiniddesavāra, i. e. the main substance of our work, with its numerous quotations from the Piṭaka

permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in Nett. A. (fol. du, obv., second line) the Dhp. A. (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the Dhp., e. g. vv. 131; 132; 240; 325, is in Nett. A. identical with Dhp. A., only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the Dhp. A. It is beyond doubt for me that the author of the Nett. A. has had before him the Dhp. A. of his predecessor.

¹ See p. XI n. 2. ² A partisan of them is Mr. James d'Alwis (Introd. to Kaccāyana's Grammar, Colombo 1863, p. XXVII), who likewise identified the author of the Netti

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a *Sutta* of the *Āṅguttara*¹ we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. *adhamma* and *anatta*, *dhamma* and *attha*. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāyana and proved to be conformable to the doctrine of the ten *Kasinas*². Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sq.) and in the *Man.*³, referred to the *Madhupinḍikasutta* (M. I, p. 108 sqq.) as the *Sutta* which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' 'that Kaccāyana, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p. XXX).

¹ A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where Ānanda is substituted for Mahākaccāyana. It originally applied to the latter alone, of whom it is said *samkhittena bhāsitaṣṭa vitthārena attham vibhajantānaṃ* (A. I, p. 23).

² A. V, p. 46 sqq. ³ Cf. p. 129 (ed. Colombo):—*Atha Satthā aparabhāge Jetavane viharanto Madhupinḍikasuttantaṃ Kaccānapeyyālaṃ* (probably S. III, p. 9 sqq.) *Parāyana-suttantaṃ (?) ti ime tayo suttanta atthupattim katvā therānaṃ samkhittena bhāsitaṣṭa vitthārena attham vibhajantānaṃ aggaṭṭhāne ṭhapesi ti.*

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.¹ After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work². But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Peṭaka'³. Unfortunately the latter (= Peṭakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Peṭ. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsin, i. e. dwelling in a rose-apple grove⁴. The Peṭ. seems to presuppose the Netti⁵, but, acquaintance with its doctrines on the part of the

¹ See p. XV. ² The commentary has the following divisions (fol. ka, rev., fourth line from bottom):—Sā paṇāyam Nettipakaranaparichedato tippabhedā hāra-naya-paṭṭhānānam vasena. Pathamaṃ hi hāravacāro, tato nayavacāro, pacchā paṭṭhānavacāro ti. Pālivavatthānato pana saṃgahavāra-vibhāgavārasena duvidhā. Sabbā pi hi Netti saṃgahavāro vibhāgavaro ti vāradvayam eva hoti. Tattha saṃgahavāro ādito pañcagāthāhi paricchinno . . . Vibhāgavaro pana uddesa-niddesa-paṭiniddesavasena tividho. ³ loc. cit. ⁴ See p. VIII n. 4. ⁵ I regret, for want of an edition of the Peṭ., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Peṭ., after the usual doxology, adds Namō sammāsam-

Pet. taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature¹. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (*atthavāṇanā*) to the 'Doctrine consisting of nine Aṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa rise. They explain the Piṭakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*², where both times a commentary or an

buddhānam paramatthadassanam silādigunaparamippattānam. It embraces eight sections, the titles of which are ariyasaccapakāsanā, sāsanaṇaṇṇā, suttādhīṇṇā, suttavīcāro, hāravibhaṇṇa, suttatthasamuccaya, hārasampāta, and suttavibhaṇṇa(?).

¹ A firm point indeed would be given, if it be possible to recognize our Petaka (Petaka = Petakopadesa, as warranted by Dhammapāla) in the Petakī, to wit 'the person who knows the Petaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Petakī means either 'knowing the Piṭaka' or 'knowing the Piṭakas' or 'knowing the Petaka', though the juxtaposition of petakin with dhammakathika, suttantika, suttantakinī, and pañcanekeyika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Petaka', we want such facts as would warrant this meaning against every other interpretation. ² Another question is, whether they were composed by the same author who

exegetical part in prose is preceded by verses. The Uddesavāra gives the explanation of the Samgahavāra, and the Paṭiniddesavāra of the Niddesavāra. and particularly the twenty-six stanzas of the Niddesa^o serve as a basis for a

made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar versed in the art of vibhāṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhāṅga, Hārasampāta, Nayasamutṭhāna, and the Sāsana-paṭṭhāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Samgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Samgaha, and this verse recurs in the Peṭ. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs:—

atthārasa mūlapadā Kaccāyanagottanidditṭhā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhāṅga, while he was going on in the traces still preserved in the Piṭaka books (e. g. S. II, p. 2; 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called *Paṭiniddesa*. The terms *uddesa* and *niddesa* are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term *paṭiniddesa* (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective' disquisition'.

For our knowledge of Buddhist terminology the *Niddesa* furnishes some remarkable specimens, and the *Paṭiniddesa* employs words many of which re-occur in the *Dh. S.* and other texts of the *Abhidhamma*, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the *Milinda-Pañha*, it will be interesting to ascertain such words as occur in the *Netti* along with the *Mil.*², although neither the *Mil.* can be traced in the *Netti*, nor the *Netti* in the *Mil.*³

In our search after evidence as to when the *Netti* was composed or assumed the shape in which we possess it, we were greatly pleased to find the *Aryā-metre*⁴ in the *Niddesa*, and hoped that it would furnish at least an approximate date for it. The younger form of this metre⁵ which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

¹ That is to say, always referring to the preceding *niddesa*. ² See Appendix II. ³ I was able to detect only two passages which are identical in both works, viz. *apilāpanalakkhaṇā sati* (*Nett* p. 28; *Mil.* p. 37), and *savitakko-savivicāro samādhi . . . avitakko-avicāro samādhi* (*Nett.* p. 126; *Mil.* p. 337); but, as to the latter, we learn from *Asl.* p. 179 that it is taken from a *Piṭaka* text.

⁴ I write *Aryā*, not *Āryā*, in accordance with the Pāli form of this term traceable in the *Vuttodaya*, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. ⁵ See H. Jacobi, *Z. D. M. G.* 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger Aryā is to be found in the Creed common to the Buddhists of all countries¹. This formula is already referred to in the Blabrah Edict of king Asoka, as has been demonstrated by Professor Rhys Davids² and Professor Oldenberg³. There are several other verses, embedded in canonical texts, which are likewise written in the Aryā⁴. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era⁵. Hence the Aryā of the Niddesavāra (and of the two preceding parts) does not touch the question about the age of the Netti. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

¹ i. e. the well-known formula which occurs already in the Mahāvagga, I, 23, 5 (Vin. I, p. 40 sq.):—

Ye dhamma-hetupabbhavā | tesam hetum Tathāgato āha
tesañ ca yo nirodho | evamvādī mahāsamaṇo ti.

(dhammā instead of dhammā and hetupa instead of hetuppa to suit the metre, see H. Jacobi, op. cit. p. 602).

² cp. J. P. T. S. 1896, p. 97 sq. ³ See Z. D. M. G. 52, 1898, p. 636 sq. ⁴ I am indebted to Professor Leumann for having called my attention to these verses,

which are in part corrupted, in part distorted in the published texts where they occur, namely in Thig. from v. 400 to the end, excepting vv. 488—92, and in Jāt. VI, p. 132 sqq. (but not all verses). ⁵ Supposing the texts of the Pāli canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the Aryā was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the Aryā, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the Aryā to be found in Thig. and Jāt., unless we assume that these stories were versified as late as when the Aryā had grown in favour everywhere in India.

We come to another point. The synonyms of nibbāna in the chapter entitled 'Vevacana-hāra' (p. 55) differ from the list made by Moggallāna in the *Abhidhānappadīpikā*, at the end of the twelfth century A.D. The latter comprises forty-six terms, the *Netti* fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the *Netti* occurs in an *Uddāna*, forming part of the *Samyutta* (S. IV, p. 373)¹, and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the *Netti* are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines². Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the *Netti* would have stamped them with 'ito bahiddhā'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (*sukha*) by trouble (*dukkha*), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

¹ S. IV, p. 368 sqq. indeed is written for the purposes of a *Nighaṇḍu*, and an earlier instance than this is hardly to be found. The author of the *Netti* was well acquainted with the *Nighaṇḍu*, nevertheless I decline to accept Mr. James d'Alwis' opinion (Introd. to *Kaccāyana's Grammar*, p. 105): 'It (the *Nettipakarana*) combines a commentary with a Dictionary'. ² ? K. V. p. 599 sqq.

in question. Only in a sentence from the *Mahābhārata* (Udyoga P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam artham kāmāṇ ca yathākālam niṣevate
dharmārthakāmasamyogam so 'mutieha ca vindati

However interesting these polemics are, we cannot use them as an argument for the date of the *Netti*. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the *Aṭṭhāna-Vagga* (A. I, p. 26sq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the *Netti* (p. 92sq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the *Mahāvastu* (I, p. 101) we find a speech addressed by the Thera Kātyāyana to Kāśyapa, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Samgham ca te na bhindanti na ca te stūpabhedakā
na te Tathāgate cittam dūṣayanti kathaṇ cana.

When the canonical Pāli texts were compiled, schisms had already divided the Samgha, but no profanations of Topes had been committed at that time. Afterwards, when the *Nett.* and *Mhv.* were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the *thūpabhedaka* with the *saṃghabhedaka*, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fâ-Hien¹ and Hien-Tsiang² of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmir, who lived some centuries before him³, broke open, or more rightly *overthrew* the Stūpas⁴, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti⁵, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

¹ J. Legge, A Record of Buddhist Kingdoms, p. 69sqq.

² S. Beal, Buddhist Records, II, p. 160. ³ loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). ⁴ loc. cit., p. 171. ⁵ In the shorter Sanskrit Dictionary by Böhrtlingk stūpabhedaka is quoted from the Kāraṇḍavyūha (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.

relation to other Sanskrit texts, chiefly to the *Lalitavistara*, we are not wholly deprived of all means to date the *Netti*. Therefore, unless future research prove me wrong, an approximate date for the *Netti* will be the time about or shortly after the beginning of our era. I do not go so far as to maintain that the sentence in the *Netti*, as regards breaking open Topes, has been modelled after the *Mahāvastu*. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists¹. A link once having been found out, it is interesting to observe that there is without a literal agreement between the two works respecting a stanza which in the *Pāli* books has been traced as yet only in a slightly different form². But let us never forget that the *Netti* and the *Mahāvastu* are independent of each other, so that coincidences such as those referred to and even more³ may be regarded as a mere hazard.

¹ As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the *Mhv.* were acquainted with the *Lal.*, as they are likely to be, we have a *terminus ante quem non* for it, because the date of the *Lal.* can be ascertained with pretty certainty, being as old as the second or the first century B. C. The *Mhv.* itself is prior to the *Buddhacarita* of *Aśvaghosa* as well as to the *Saddharma-Puṇḍarīka*, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. *A Catalogue*, by Bunyiu Nanjo, No. 136). ² As regards the *Netti*, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. ³ See p. 12, where, however, *Sun.* I, p. 52 is omitted. Instead of *ratto* the readings are *kuddho* and *luddho*. ⁴ A further parallel is, I suppose, given in the expression *buddhānussatiyam vuttam* (at p. 54) where *buddhā* looks like the name of a *dhammapariyāya*, as it is actually called in *Mhv.* I, p. 163, 11, *dhamma* being, of course, what *Aśoka* probably has meant by *dhammapariyāyāni* in the *Babhra Edict*, and *Senart* fitly has rendered '*morceaux religieux*'. I am not unaware of the existence of the six *anussatiṭṭhānas* in the canonical *Pāli* books (cf. *A.* III, p. 284) as well as in the *Lal.* (p. 34 sq.); but, in order to say that something 'is told

Moreover, it has not yet been made evident whether the *Netti* is anterior to the *Mahāvastu* or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by *Dhammapāla*, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (*pamādalekham vajjetvā*).

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahākaccāna*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Piṭakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vaṭṭagāmiṃ* in the last century B. C.¹ But *Dhammapāla* nowhere says that the *Netti* was written down in a book² at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porāṇaṭṭhakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāṭhena*) or by letter. or (for we are open to choose) both orally and by letter. For my part, I hold the last,

in the *buddhānussati*' (and likewise in the *dhammā*, *samghā*, *sīlā*, *cāgā*, thus only five), the author of the *Netti* appears to have been familiar with the idea of short texts or formulae, known by the name of *buddhānussati* (*skr. buddhānusmṛti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *punjabhāgiyā*, *phalabhāgiyā*, and *vāsanābhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

¹ *Dip.* XX, 19 sqq. ² If, nevertheless, the *Ṭikā* has meant this by *poṭṭhakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dip.*, which expressly says:—*piṭakattayapāliṇ ca tassā aṭṭhakatham pi ca (poṭṭhakesu likhāpayum)*.

because the words about the careless writing, as I interpret them, have reference to the text of the *Netti* and not to the canonical books which *Dhammapāla* intends to adduce. He says¹:—

I will make a commentary. Rejecting the carelessly *written* text, I shall completely fix the *sacred* text (of the *Netti*) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five *Nikāyas* and united with the *Peṭaka*, as far as possible, the most pure doctrine of the dwellers in the Great *Vihāra* (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the *Netti* by *Dhammapāla* is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by *Dhammapāla*, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the *Netti*.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms *sa-upādisesā-nibbānadhātu* and *anupādisesā-nibbāna*², which Professor Oldenberg dealt with nearly twenty years ago². The later development of these ideas is represented by the *It.* (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the *khandhas* still endure, the latter denotes the total extinction of existence when no *khandhas* remain. Such, however, was

¹ As to the text, see p. X sq. ² See Buddha (1881), p. 432 sqq.

not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really is a pakarana, i. e. a treatise. Thus, the definition of sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna on p. 38 of our work¹ is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted², the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

¹ The definition on p. 38 is not contradicted by the statement on p. 92 that a sāvaka who is sa-upādisesa never can reach the anupādisesā-nibbānadhātu, for here is only said that one must be sa-upādisesa before becoming gifted with the anupādisesā-nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upādisesā and anupādisesā-nibbānadhātu. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Neti, p. 109 by anupādiseso puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. nibbāna in its fulness or the anupādisesā-nibbānadhātu. ² See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Piṭakas, and in books of as late a date as the Milinda¹, they are enumerated, but neither the sum total is added nor a collective name of them². For brevity, I only refer to M. P. S. III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipakṣadharmā in the Lalitavistara (I 8; 218)³, but even here no sum total is given, and in the latter of the two passages Ariyasatya is inserted between smṛtyupasthāna etc. and the collective term [sarva]bodhipakṣadharma. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharmanas was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipakṣadharma first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Puṇḍarīka⁴ for the first time we meet with the term saptatrimśa bodhipakṣikā dharmā, and with its Pāli equivalent in the commentaries of Buddhaghosa⁵. This term since then has

¹ They are not mentioned at all in the Mhv. ² In the Suttavibhaṅga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. ³ Moreover, they form part of the 108 Dharmāloka-mukhas (Lal. p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. ⁴ See S. B. E. XXI, p. 420, n. 1. ⁵ E. g. Dh. p. 180; 201; 209 (on p. 273 saptatimsa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A. (fol. dhā, obv., second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yena pubba-bhāge kāyasucaritādibhedena aparabhāge sattatimsa-bodhipakkhiyabhedena dhammena arahanto buddha-paccakabuddha-buddhasāvakā nibbānaṃ pattā. Cf. also the passages on p. 197; 261. In the Peṭ., a work of a later date

got into use in Buddhist schools. The *Netti*, however, refers to forty-three (*tecattālisa*) *bodhipakkhiyā dhammā* (p. 112), i. e., according to *Dhammapāla*, to the usual thirty-seven *plus* the six *Saññās* (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the *Netti* took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the *Lal.* as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the *Netti* was composed at a time when 'bodhipakkhiyā dhammā' was already in use¹ as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the *Netti*² became forgotten in the course of time, and a fictitious name has intruded, or his true name was *Kaccāyana* and this was afterwards changed into *Mahākaccāyana*, the name of one of the chief disciples of the Buddha. He is however, altogether different from the grammarian *Kaccāyana*³,

than the *Nett*, the term occurs on fol. 7a, obv., fourth line fr. b., and fol. 7am, obv., third line.

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who likewise was regarded as identical with *Mahākaccāyana*¹.

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¹ See *d'Alwis*, *Intro.* p. XXX (cited above p. XVII n. 2), p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the *Sandhikappā*] was written by *Mahā Kaccāyana* in the latter half of the sixth century B. C. — *d'Alwis* refers (p. XXII) to a *Tikā* to the *Anguttaranikāyatthakathā*. The passage quoted therefrom runs:—*Mahākaccāyanatthero pubbapatthanāvāsena Kaccāyanapakaranam* (the grammar?), *Mahānirutti-pakaranam Nettipakakaranāñ cā ti pakaranattayam samghamajjhe pakāsesi*. But in the *Man.*, when there is related how *Mahākaccāyana* in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain *Bhikkhu*, no mention is made of *vyakarana* and *nirutti*; nor did the Master promise him anything of the sort, but only he addressed him, saying:—‘Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed’.—I must, however, not omit to note that the words at the beginning of our chapter, viz. *aññe kira Tathāgatassa samkhepavacanam atthavasena vā pūretum sakkonti vyañjana-vasena vā, ayaṃ pana therō ubhayavasenāpi sakkoti, tasmā aggo ti vutto*, may possibly have supported the opinion that *Mahākaccāyana*, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the G. V. p. 59, beside the works attributed to *Mahākaccāyana* by the aforesaid *Tikā*, three more works are mentioned, i. e. *Cullanirutti*, *Peṭakopadesa*, and *Vaṇṇanīti*, whereas in the *Sās.* (p. 75, 77, 110, 111) the Grammar alone is mentioned. ² See *E. Burnouf*, *Introduction*, p. 447.

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refers to the Jñānaprasthāna or Abhidharmajñānaprasthāna-śāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa¹, viz. about the beginning of our era, if we adopt 400 years before Kaniṣka as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanjio's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma-book may be identified with the grammarian Kaccāyana² whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi-(Sarvāsti-)vāda school, one of the two branches into which the Mahimsāsakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:—

B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausböll: J. P. T. S. 1896, p. 41);

B₁: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

¹ Cf. Beal, *op. cit.* I, p. 175. ² See *Intro.* p. XXXII.

S.: paper MS. (bought from W. Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters. . . .
These three MSS. contain the text of the Netti alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the Netti by Dhammapāla.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a *Ṭikā* to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This *Ṭikā* seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausböll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves¹

¹ In a postscript to the Mandalay MS. we read Netti-atthakathāya Linatthavannanā niṭṭhitā (see J. P. T. S. p. 42). The *Ṭikā* which I have before me has a longer postscript, and this runs:—Nettiyā atthavannanā Samantapāla-nāmena caritā Mahādhammarājaguru-nāma Mahārājatherena racitā Jinaputtānam hitakarā Nettiyā vibhāvanā chabbisādukanavasate Sakarāje (1575 A. D.) savanamāse (sā°) sukkapakkhe navadivase suriyuggamanasamaye samattā.

Saddhasattuttamo nātho loke uppajji nāyako
sambuddho Gotamo jino anekagunālamkato.

Sāsanam tassa seṭṭham) vassasatādhikam dvisahassam, yadā pattam nimmalavaddhakam subham, tadā bhūmissaro Mahādhammarājā mahiddhiko

Ānakketasāre(?) ti rājāno anuvattake
laddā steje (? setacchatte) vare loke vimhayajūnane
appamatto mahāvīro puñnam katvā hi modati.

Tasmim vasse sāvane māse candimadivase suriyuggamane
kāle niṭṭhitā vibhāvanā.

Yattakam sāsanam t̥hitam tattakam racitam mayā
t̥hatu Netti-vibhāvanā Jinaputte hitavahā.

Iti tam racayanto puñnam adhigatam mayā.

Hontu tassānubhāvena sabbe vimuttirasabhā (rassabhā)

in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection¹.

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarāja².

The text of the Netti in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the Netti³.

Vitorājadeviputta-nattā ca sajātikā (sahajā^o)

sabbe rajjasukhe thatvā caranta (etu) caritam sukhi.

(I join in this wish most heartily).

Devo kāle vassatu, sabbo rajjato jano sukha(m) aññam-aññam ahimsanto piyo hotu, hi kālava (evā) hoti. Siddhir astu. Nimi(?).

Ayam Nettipakaranatikā London-nāma nagare pālipotthakasmāgamaññattamūlena Lamkadīpe (Gaṇanagare Edmand Guṇaratna-Ātapattunāmena Mudalindena mayā buddhassa Bhagavato parinibbānato timsuttaracatusatādhikadvisahas-sesu atikkantesu ekatimsatime samvacchare (A. B. 2431; A. D. 1888) likhāpetvā pahitā ti datthabham.

¹ The latter has 111 leaves, each leaf with 9 lines, the former has 203 leaves, with 8 lines, seldom 7 to the leaf.

² ?Sihasūradhammarāja, whose Burmese name was Nyaung-Rām-Meng. A new Tīkā (abhinavatīkā), called Peṭakā-lankāra, was composed by Nānabhāsāsanadhaja towards the close of the eighteenth century A. D. (cf. Sās. p. 134).

³ I subjoin a list of these various readings, following the pages of the present edition—

1) p. 1, v. 1 b. sadā naramanusso ti keci paṭhanti, tam na sundaram.

2) p. 1, v. 1 c. Apare pana tam tassa sāsanaṇavan ti paṭhanti. Tesam matena yaṃ-saddo sāsanasaddena samāñādhikarano ti datthabbo. Idam vuttam hoti: Yaṃ sasanaṇavaṇ salokapālo loko pūjayati namassati ca, tam sāsanaṇavaṇ vidūhi ñātabban ti. Imasmiñ ca naye lokapālasaddena Bhagavā pi vuccati, Bhagavā hi lokagganāyakattā nippariyāyena lokapālo, tasmā tassā ti lokapālassa Satthuno ti attho.

3) p. 1, v. 1 d. vidūhi neyyan ti pi pātho. Tassa pañdi-tehi saka-parasantānesu netabbam pāpetabbam ti attho.

Yet, it must be borne in mind that, since not every word and phrase of the *Netti* has been embedded in the *Cy.*,

Tattha attasantāne pāpanam bujjanam, parasantāne bodhanan ti dāṭṭhabbam.

- 4) p. 1, v. 3 d. Kaccāyanagottanidāṭṭhā ti pi pāṭho (cf. p. XXI n.).
- 5) p. 1, v. 4 b. Keci nayo eā ti paṭhanti, tam na sundaram.
- 6) p. 2, l. 15. Gatā ti nātā, matā ti attno, so eva vā pāṭho.
- 7) p. 3, v. 1 a. Keci assādaḍḍinavato ti paṭhanti. Tam na sundaram.
- 8) p. 3, v. 3 c. adopts yuttāyuttaparikkha for yuttā-yutti (cf. p. 201).
- 9) p. 3, v. 6 c. pubbāparena sandhī ti pi pāṭho (borne out by B.).
- 10) p. 4, v. 19 b. Keci samkilese ti pi paṭhanti (borne out by B., S.).
- 11) p. 4, v. 20 c. olokayate te abahī ti pi pāṭho (for manasā volokayate, cf. p. 208).
- 12) p. 4, v. 21 b. ukkhipiya yo samāneti ti pi paṭhanti (cf. p. 208).
- 13) p. 4, v. 22 b. adopts disālocanato for disālocanena (cf. p. 208).
- 14) p. 4, v. 23 ab. Keci pana ākārā-pada-byañjana-nirutti yo ca niddeso ti paṭhanti.
- 15) p. 5, v. 26 c. adopts sankalayitvā for samkhepayato (cf. p. 210).
- 16) p. 8, l. 1. has samuṭṭhito instead of sambhavati (cf. p. 212).
- 17) p. 8, l. 8. Imāsu dvisu paññāsū ti pi paṭhanti.
- 18) p. 10, l. 23. Yathā kim bhaveyyā ti pi pāṭho.
- 19) p. 14, last line. adopts avijjāvasesā for avijjā niravasesā (cf. p. 214 sq.).
- 20) p. 15, l. 29. imehi catūhi indriyehi ti pi pāli (cf. p. 215).
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- 22) p. 18, l. 8. paṭighaṭṭhaniyesū ti pi pāṭho.
- 23) p. 48, last line but one. Keci pana ten' eva brahmācariyenā ti paṭhanti. Tesam matena siyā tassa (scl. aṭṭhasamāpattibrahmacariyassa) paṭikkhepo.
- 24) p. 49, l. 6. Ye pana ten' eva brahmācariyenā ti paṭhanti, tesam ayam pāṭho:—Vāsanābhāgiyam nāma suttam: dānakathā, silakathā, saggakathā, puññavi-

in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection¹.

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarāja².

The text of the Netti in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the Netti³.

Vitorājadeviputta-nattā ca sajjatikā (sahajā)
sabbe rājjasukhe thatvā caranta (°tu) caritam sukhi.
(I join in this wish most heartily).

Devo kāle vassatu, sabbo rājjato jano sukha(m) aññam-
aññam ahimsanto piyo hotu, hi kālava (°vā) hoti. Siddhir
astu. Nimi (?).

Ayam Nettipakaranatīkā London-nāma nagare pālipottha-
kasamāgamāyattamūlena Lamkādiḥe Gālanagare Edmaṇḍ
Guṇaratna-Atapattunāmena Mudalindena mayā buddhassa
Bhagavato parinibbānato timsuttaracatusatādhikadvisahas-
sesu atikkantesu ekatimsatime samvaccare (A. B. 2431;
A. D. 1888) likhāpetvā pahitā ti daṭṭhabbam.

¹ The latter has 111 leaves, each leaf with 9 lines, the former has 203 leaves, with 8 lines, seldom 7 to the leaf.

² ? Sihasūradhammarāja, whose Burmese name was Nyaung-Rām-Meng. A new Tīkā (abhinavatīkā), called Peṭakā-lamkāra, was composed by Nānābhisāsanadhaja towards the close of the eighteenth century A. D. (cf. Sās. p. 134).

³ I subjoin a list of these various readings, following the pages of the present edition:—

1) p. 1, v. 1 b. sadā naramanusso ti keci paṭhanti, tam na sundaram.

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Yet, it must be borne in mind that, since not every word and phrase of the *Netti* has been embedded in the *Cy.*,

Tattha attasantāne pāpanam bujjanam, parasantāne bodhanan ti datṭhabbam.

- 4) p. 1, v. 3 d. Kaccāyanagottaniditṭhā ti pi pāṭho (cf. p. XXI n.).
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- 6) p. 2, l. 15. Gatā ti nātā, matā ti attno, so eva vā pāṭhe.
- 7) p. 3, v. 1 a. Keci assādādinavato ti paṭhanti. Tam na sundaram.
- 8) p. 3, v. 3 c. adopts yuttāyuttaparikkhā for yuttāyutti° (cf. p. 201).
- 9) p. 3, v. 6 c. pubbāparena sandhī ti pi pāṭho (borne out by B.).
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- 15) p. 5, v. 26 c. adopts saṅkalayitvā for samkhepayato (cf. p. 210).
- 16) p. 8, l. 1. has samuṭṭhito instead of sambhavati (cf. p. 212).
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- 23) p. 48, last line but one. Keci pana ten' eva brahmācariyenā ti paṭhanti. Tesam matena siyā tassa (scl. atṭhasamāpattibrahmacariyassa) paṭikkhepo.
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a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the Netti have passed into the Cy. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the Netti they can be set aside, whereas the history of the text of the Piṭakas is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the Cy. partake of them, but B. and Com. in a less degree than B₁ and S. Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is B., and the MS. from which it descends is the ancestor, direct or indirect,

- pākakathā ti . . . Tattha katamo pāṭho yuttataro ti? Pacchimo patho ti (i. e. the reading of the text); niṭṭham gantabbam, yasmā Nibbedhabhāgiyam nāma, suttaṃ: yā catusaccapakasā ti vakkhati, na hi mahāthero sāvasesam katva dhammam desesi ti.
- 25) p. 49, l. 25. mentions the reading avitarāgehi, borne out by B. (cf. p. 223).
- 26) p. 52, l. 4. vādanupāta ti pi pāṭho, vādanupavattiyo ti attho.
- 27) p. 99, l. 6. purā aniyatam samatikkamatī ti pi pāṭho.
- 28) p. 108, l. 8. paccāgamanan ti pi pāṭho.
- [29) p. 137, l. 17. yājayogo ti pi pāṭho, dānayutto ti attho.
- 30) p. 146, l. 5. fr. b. viratto ti pi pāṭho.
- 31) p. 172, l. 20. pakuppeyyum ti pi pāṭho.
- 32) p. 176, l. 8. silakkhandenā ti pi pāṭho.
- 33) p. 189, l. 3. maggam janāti hitānukampi ti pi pāṭho.]
- The last five Nos. refer to readings of canonical texts quoted in the Netti. Of these No. 30 is borne out by the MSS.

of the MS. from which B₁ and S. descend. We hereby best account for errors which B. has in common partly with B₁ and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has *by°* instead of *vy°*; it sometimes spells *gandha* (bond), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another¹. But let me not be understood to have corrected indiscriminately and

¹ E. g., in spelling the nasal before a guttural.—A *cruz* of our Burmese MSS. is the correct spelling of *tt*, which is mostly confounded with *tth* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B. and B₁ have the spelling *tt* and *tth* one beside the other, S. has always *tt*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. nau, obv., fourth line from bottom) gives the following explanation to p. 23:—*Aññattham (sic) tadaññam pi byaññanato gavesitabban ti attho. Imesaṃ dhammānaṃ atthato ekattan (sic) ti imam ev' attham Na hi yujjati ti ādinā vivarati ... Tena icchātāṇhānam atthato ekattam (sic) vuttam hoti ti. Etena na hi yujjati icchāya ca taṇhāya ca atthato aññattan (sic) ti yathā idaṃ vacanam samatthanam hoti, evaṃ [MS. eva] icchū vipariyāye āghatavatthūsu kodho upanāho ca uppajjati ti idaṃ pi samatthanam hoti. Na tathā jarāmarānavipariyāye ti jarāmarānatāṇhānam atthato aññattam (sic) pi samatthitam hoti ti etam attham dasseti Imāya yuttiyā ti ādinā. Yadi icchātāṇhānam atthato aññattam (sic), atha kasmā ... And to p. 38 (fol. co, last line) it says:—Yadi pi atthato (sic) ekam, desanāya pana viseso (i. e. aññatta) vijjati ti dassetum Api cā ti ādi vuttam. In point of fact, the difference between*

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in *iya* is nearly extinct and displaced by *iya*, whereas the passive in *iya* or *iyya* is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Ślokas, the metre of which may be cured by dropping a syllable, e. g. *am* before a vowel in the next word, *iy* instead of *y*, *are*, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniencies, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the *Netti*, especially in the *Sāsanapaṭṭhāna*-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed Pīṭaka books, I have to confess many failures. May others succeed better, and I have the comfort — *πόνος δ' εὐκλεής!* I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Cf.' passages of which the text referred to does not present an exact

anyatā = *aññatta*, and *anyārtha* = *aññattha*, *ekatā* = *ekatta*, and *ekārtha* = *ekattha* is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the *Netti* by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the *Netti*¹. My only MS. of the Cy. was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

There is in the commentary on the *Hārasampāta*² an additional discussion³ about the sixteen *harasampātas* which covers fol. 7a, rev., first line till fol. 7b, obv., fourth line. It is headed by Dh. v. 2, and immediately the question is put *Tattha katamo desanā-hārasampāto?* That is to say, it substitutes for the *Hārasampāta* of the *Netti* an independent analytical research, in which only the framework of the *Netti* is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy. are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria).

THE EDITOR.

September 1900.

¹ An asterisk in the margin indicates that the Cy. is to be consulted. ² It closes thus (fol. 7a, obv., last line):—*Sesam ettha parikkhāra-samāropana-hārasampātesu yaṃ vattabbam, taṃ pubbe vuttanayattā uttānam eva.* ³ It is introduced by the words (l. c.):—*Api c'ettha hārasampātaniddeso iminā pi nayena veditabbo.*

Namo Tassa Bhagavato Arahato sammāsambuddhassa.

SAMGAHĀVĀRA.¹

² Yam loko pūjayate | salokapālo sādā namassati, ca
tass' eta³ 'sāsanavaram | vidūhi ñeyyam naravarassa 1
Dvādasa padāni suttam | tam sabbam byañjanañ ca attho ca
tam viññeyyam ubhayam | ko attho byañjanam katamam?—2
Soḷasa hārā Netti | pañca nayā sāsanassa pariyetthi
atthārasa mūlapadā | Mahakaccānena⁴ nidditthā. 3
Hārā byañjanavicayo | suttassa nayā tayo ca suttattho
ubhayam pariggahitam | vuccati suttam yathāsuttam. 4
Yā c'eva desanā yañ ca | desitam ubhayam eva viññeyyam
tatrāyam ānupubbī | navavidhasuttantapariyetthi⁵ ti⁶. 5

VIBHĀGAVĀRA.

I.

Uddesavāra.

1. Tattha katame soḷasa hārā?

*

Desanā, vicayo, yutti, padaṭṭhāno, lakkhaṇo, catubyūho,
āvatto, vibhatti, parivattano, vevacano⁷, paññatti, otarāno,
sodhano, adhiṭṭhāno, parikkhāro, samāropano iti.

¹ *Titles not in the MSS.*

² Metre Ariyā; v. 1 Jaghanacapalā, vv. 2—4 Pathyā,

7. 5 Mukhacapalā (pāda a: Vipulā).

³ etam, B., S.

⁴ Mahā°, B., S.

⁵ suttam pari°, S. ⁶ B. adds 'saṅgahavāro. ⁷ om. S.

Tassānugīti: —

*Desanā vicayo yutti | padaṭṭhāno ca lakkhano
catubyūho ca āvatto | vibhatti parivattano¹ 1
vevacano ca² paññatti | otarano ca sodhano
adhiṭṭhāno parikkhāro | samāropano³ soḷaso. 2
*Ete soḷasa hārā | pakittitā atthato asampkiṇṇā
etesañ c'eva⁴ bhavati | vitthāratayā nayavibhatti ti. 3

* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sihavikkīlito, disālocano, añkuso iti.

Tassānugīti: —

⁶Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo
sihavikkīlito nāma | tatiyo nayalañjako. 1
Disālocanam āhamsu | catuttham nayam uttamam
pañcamo añkuso nāma | sabbe pañca nayā gatā ti. 2

3. Tattha katamāni aṭṭhārasa mūlapadāni?

✓ Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha⁷ katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, niccasaññā, attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusala-pakkho saṅgahaṃ samosaraṇaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā, dukkhasaññā, aniccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

Tatr' idaṃ uddānaṃ: —

⁸Taṇhā ca avijjā pi⁹ ca | lobho doso tath' eva moho ca²
caturo¹⁰ ca vipallāsā | kilesabhūmi¹¹ nava¹² padāni. 1

¹ Metre Pathyāvatta; v. 2 cd Vipulā Piṅgalassa.

² om. S. ³ pañcadasā (°daso, S.) samā, B₁. S.

⁴ Metre Ariyā (Pathyā). ⁵ ñeva, B₁; B₁. S. add tathā.

⁶ Metre Pathyāvatta. ⁷ from tattha to akusalāni not in S.

⁸ Metre Ariyā (Pathyā). ⁹ om. B₁. S.

¹⁰ cattāro, S. ¹¹ °bhummi, B₁. ¹² na nava, S.

Samatho ca vipassanā ca¹ | kusalāni ca² yāni tīpi mūlāni
caturo³ satipatthānā | indriyabhūmi⁴ nava padāni: 2
Navahi⁵ ca² padehi kusalā | navahi ca yujjanti⁶ akusalā pakkhā:
ete kho mūlapadā | bhavanti atthārāsa padāni ti⁷. 3

II.

Niddesavāra.

Tattha samkhepato Netti kittitā: —

⁸Assādādinavatā | nissaraṇaṃ pi ca⁹ phalaṃ¹⁰ upāyo ca
ānatti ca Bhagavato | yoginaṃ desanā hāro. 1
Yaṃ pucchitaṃ ca¹¹ vissajjitaṃ ca | suttassa yā ca anugīti
suttassa yo⁷ pavicayo | hāro vicayo ti niddittho. 2
Sabbesaṃ hārānaṃ | yā bhūmi yo¹² ca gocaro tesam
yuttāyuttiparikkhā | hāro yutti ti niddittho. 3
Dhammaṃ deseti jino | tassa ca⁹ dhammassa yaṃ pada-
tthānaṃ
iti yāva sabbadhammā | eso hāro padaatthāno. 4
Vuttamhi ekadhamme | ye dhammā ekalakkaṇā keci
vuttā bhavanti sabbe | so hāro lakkaṇo nāma. 5
Neruttam adhippāyo | byañjanaṃ atha desanā nidānaṃ ca
pubbāparānusaṇḍhi¹³ | eso hāro catubyūho. 6
Ekamhi padaatthāne | pariyesati sesakaṃ padaatthānaṃ
āvattati paṭipakkhe | āvatto nāma so hāro. 7
Dhammaṃ ca padaatthānaṃ | bhūmiṃ ca vibhajjate¹⁴ ayaṃ
hāro
sādhāraṇe asādhā- | raṇe ca⁹ neyyo vibhātti ti. 8
Kusalākusale dhamme | nidditthe bhāvite pahine ca
parivattati paṭipakkhe | hāro parivattano nāma. 9

¹ *The amphibrach in an odd foot!* ² *om. B. S.*

³ cattāro, B. S. ⁴ °bhūmi, B.

⁵ nava, B. ⁶ yuñjanti, S.

⁷ B. B. *add* uddesavāro.

⁸ Metre Aryū; v. 1 Pathyā, v. 2 Mukhacapalā, vv. 3—7
Pathyā, v. 8 Jagghanacapalā, vv. 9—16 Pathyā, v. 17 Jagha-
nacapalā, v. 18 Capalā, v. 19a Vipulā, vv. 20—26 Pathyā.

⁹ *om. S.* ¹⁰ balaṃ, S. ¹¹ *om. B.* ¹² neyyo, S.

¹³ °parena sandhi, B. ¹⁴ vibhajate, S.

Vevacanāni bahūni¹ tu | sutte vuttāni ekadhammassa
 yo jānati suttavidū | vevacano nāma so hāro. 10
 Ekam Bhagavā dhammam | paṇṇattihi vividhāhi deseti
 so ākāro ñeyyo | paṇṇatti nāma hāro ti. 11
 Yo ca paṭiccuppādo | indriyakhandhā ca dhātu-āyatanā
 etehi otarati yo | otaraṇo nāma so hāro. 12
 Vissajjitamhi² pañhe | gāthāyaṃ pucchitāyaṃ ārabbhā
 suddhāsuddhaparikkhā | hāro so³ sodhano nāma. 13
 Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā
 te na vikappayitabbā | eso hāro adhiṭṭhāno. 14
 Ye dhammā yaṃ dhammam | janayanti ppaccayā⁴ param
 parato
 hetum avakaḍḍhayitvā | eso hāro parikkhāro. 15
 Ye dhammā yaṃ-mūlā | ye c'ekattā pakāsītā muninā
 te⁵ samaropayitabbā⁶ | esa samāropano hāro. 16
 Taṇhañ ca avijjam pi⁷ ca | samathena vipassanāya yo neti
 saccehi yojayitvā | ayam nayo nandiyāvatto. 17
 Yo akusale samūlehi | neti kusale ca kusalamūlehi
 bhūtam tatham avitathan | tipukkhalam tam nayam āhu. 18
 Yo neti vipallāsehi | kilese⁸ indriyehi saddhamme
 etam nayam nayavidū | sīhaviikkilītam⁹ āhu. 19
 Veyyākaraṇesu hi ye | kusalākusalā tahiṃ¹⁰ tahiṃ¹⁰ vuttā
 manasā olokayate¹¹ | tam¹² khu¹² disālocanam¹² āhu. 20
 Oloketvā¹³ disalo- | canena¹⁴ ukkhipiya yaṃ samāneti
 sabbe kusalākusale | ayam nayo aṅkuso nāma. 21
 Soḷasa hārā paṭhamam | disalocanena¹⁵ disā viloketvā
 samkhipiya aṅkusena hi | nayehe tihi niddise¹⁶ suttam. 22
¹⁷Akkharam padam byañjanam | nirutti tath' eva niddeso
 ākarachattḥavacanam | ettāva¹⁸ byañjanam sabbam. 23

¹ bahuni, B. B.² visa°, S.³ om. S.⁴ paccayā, B. S.⁵ ne, S.⁶ samū°, B.; sammā°, S.⁷ om. B. S.⁸ samkilese, B. S.⁹ the trochee in the fourth foot is a metrical archaism.¹⁰ tahi tahi, B.¹¹ volo°, B.; B. S. add te.¹² api hi tam disā°, S.¹³ olokayitvā, B. S.¹⁴ disā°, S. ¹⁵ disā°, B. S.; the amphibrach in an odd foot!¹⁶ niddisse, S.¹⁷ Two morae are wanting at the

beginning of this line.

¹⁸ ettāvātā, B.

Samkāsanā¹ pakāsanā² vivaraṇā | vibhajjanuṭṭānikamma-
 paññatti³
 etehi chahi padehi | attho kammaṇ ca⁴ niddiṭṭham. 24
 Tīni ca nayā anūnā⁵ | atthassa ca cha ppadāni⁶ gaṇitāni
 navahi padehi Bhagavato | vacanass' attho samāyutto. 25
 Atthassa⁶ nava padāni | byañjanapariye⁷ṭṭhiyā catubbisam⁷
 ubhayam samkhepayato | tettiṃsā ettikā⁸ Netti ti. 26

Niddesavāro niṭṭhito⁹.

III.

Paṭiniddesavāra.

A.

Hāravibhaṅga.

§ 1. Desanā-hāra.

1. Tattha katamo desanā-hāro?

Assādaḍḍinavatā ti gāthā ayaṃ desanā-hāro.

2. Kiṃ desayati?

Assādam, ādinavam, nissaraṇam, phalam, upāyam, āpattiṃ.

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇam majjhe
 kalyāṇam pariyosānakalyāṇam sūttam sabyañjanam, kevala-
 paripuṇṇam parisuddham brahmacariyam pakāsessāmī¹⁰ ti.*

a) Tattha katamo assādo?

Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati

addhā¹¹ pūtimano¹² hoti laddhā macco yad icchatī ti

(S. N. IV, 1; 1 = v. 766)

ayaṃ assādo.

b) Tattha katamo ādinavo?

¹ all MSS. insert pakāsanā against the metre.

² vibhaja°, S. ³ om. S.

⁴ anunnā, S. ⁵ pad°, B.

⁶ B. adds ca.

⁷ obbisā, B. S. ⁸ ettakā, B.

⁹ om. B. ¹⁰ pakāsessāmī, S.

¹¹ saddhā, B.

¹² piti°, B. B.; the Burmese MSS. always have piti.

*Tassa ce kāmāyānassa¹ chandaajātassa janturo
te² kāmā parihāyanti sallavidhho va ruppātī ti* (v. 2 —
v. 767)

ayaṃ ādinavo.

c) Tattha katamaṃ nissaraṇaṃ?

*Yo kāme parivajjeti sappasseva padā siro
so 'maṃ visattikaṃ loke sato samativattatī ti* (v. 3 — v. 768)
idaṃ nissaraṇaṃ.

aa) Tattha katamo assādo?

*Khettaṃ vatthuraṃ hiraṇṇaṃ vā gavassaṃ³ dāsaporisaṃ
thiyo bandhū⁴ puthukāme yo naro anugijjhatī ti* (v. 4
= v. 769)

ayaṃ assādo.

bb) Tattha katamo ādinavo?

*Abalā naṃ balīyanti⁵ maddante naṃ parissayā
tato naṃ dukkhaṃ anveti nāvaṃ bhinnam iṇḍakan ti*
(v. 5 — v. 770)

ayaṃ ādinavo.

cc) Tattha katamaṃ nissaraṇaṃ?

*Tasmā jantu sadā sato kāmāni parivajjaye
te pahāya tare oghaṃ nāvaṃ sitvā va pārāgū ti* (v. 6 —
v. 771)

idaṃ⁶ nissaraṇaṃ⁶.

d) Tattha katamaṃ phalaṃ?

*Dhammo have rakkhati dhammacāriṃ
chattaṃ mahantaṃ yatha⁷ vassakāle
esānisamso⁸ dhamme sucinṇe
na duggatiṃ gacchati dhammacārī ti* (Cf. Thag. v. 303;
Jāt. vol. IV, p. 54sq.; p. 496)

idaṃ phalaṃ.

e) Tattha katamo upāyo?

*Sabbe saṃkhārā aniccā ti | pe⁹ | dukkhā¹⁰ ti | pe⁹ |
Sabbe dhammā anattā ti yadā paññāya passati
atha nibbindatī dukkhe esa maggo visuddhiyā ti* (Dhp.
vv. 277—79)

ayaṃ upāyo.

¹ kāmāyānassa, B_r. ² om. S. ³ gavāssaṃ, B_r. S.

⁴ °dhu, all MSS. ⁵ balī°, B_r. S.; pali°, B. ⁶ om. B.

⁷ yathā, all MSS. exc. Com. ⁸ eso ni°, B. ⁹ pa, B. ¹⁰ om. B_r.

f) Tattha katamā ānatti?

*Cakkhumā visamānīva vijjāmāne parakkame
paṇḍito jīvalokasmim¹ pāpāni parivājjaye ti* (Ud. p. 50)
ayam ānatti.

Suññato lokam avekkhassu

Mogharājā (ti ānatti) *sadā sato* (ti upāyo²)

attānuditthim ūhacca

evam maccutaro siyā (ti³ idam phalam) (S. N. V, 16, 4
= v. 1119).

Tattha Bhagavā ugghaṭitaññussa⁴ puggalassa nissara-
ṇam desayati, vipaṇcitaññussa⁵ puggalassa ādinavañ ca
nissaraṇaṇ ca desayati, neyyassa⁶ puggalassa assādaṇ ca
ādinavañ ca nissaraṇaṇ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca⁷.

Taṇhācarito mando satindriyena⁸ dukkhāya paṭipadāya
dandhābhiññāya niyyāti satipaṭṭhānehi nissayehi. Taṇhāca-
rito udatto samādhindriyena⁹ dukkhāya paṭipadāya khippā-
bhiññāya niyyāti jhānehi nissayehi. Diṭṭhicarito mando
viriyindriyena sukhāya paṭipadāya dandhābhiññāya niyyāti
sammappadhānehi¹⁰ nissayehi. Diṭṭhicarito udatto paññin-
driyena¹¹ sukhāya paṭipadāya khippābhiññāya niyyāti
sacchehi nissayehi.

Ubho taṇhācaritā samathapubbaṅgamāya vipassanāya
niyyanti rāgavirāgāya¹² cetovimuttiyā. Ubho diṭṭhicaritā
vipassanāpubbaṅgamena samathena niyyanti avijjāvirāgāya
paññāvimuttiyā.

Tattha ye samathapubbaṅgamāhi paṭipadāhi niyyanti,
te nandiyāvattena nayena hātabbā, ye vipassanāpubbaṅga-
māhi paṭipadāhi niyyanti, te sihavikkilītena nayena hātabbā.

¹ jiva°, B.

² upāyo, S.

³ om. S.

⁴ ugghaṭit°, S.

⁵ vipaṭitaññussa, S.

⁶ thus all MSS.; B. inserts Bhagavā.

⁷ om. B. B.; cf. A. IV, 133 (vol. II, p. 135); P.P. IV, 5
(p. 6); — A. IV, 161 (vol. II, p. 149).

⁸ sati-indr°, B. S.

⁹ sahamindr°, S.

¹⁰ samapp°, B.

¹¹ pañcindr°, S.

¹² rāgacarito rāgāya, S.

* 3. Svāyaṃ¹ hāro kattha sambhavati?

Yassa² Satthā vā dhammaṃ desayati aññataro vā³ garuṭṭhāniyo sabrahmacārī, so taṃ dhammaṃ sutvā saddham paṭilabhati.

Tattha yā vīmaṃsā ussāhanā tulanā⁴ upaparikkhā, ayaṃ sutamayi paññā. Tathā sutena nissayena yā vīmaṃsā tulanā upaparikkhā manasānupekkhanā, ayaṃ cintāmayi paññā.

Imāhi dvīhi paññāhi manasikārasampayuttassa yaṃ nānaṃ uppajjati dassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayaṃ bhāvanāmayi paññā, parato ghosā sutamayi paññā, paccattasamuṭṭhitā yonisomanasikārā cintāmayi paññā, yaṃ⁵ parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikārena nānaṃ uppajjati, ayaṃ bhāvanāmayi paññā.

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayaṃ ugghaṭṭitaññū⁶. Yassa sutamayi paññā atthi cintāmayi n'atthi, ayaṃ vipaṇcitaññū⁷. Yassa n'eva sutamayi paññā atthi na cintāmayi, ayaṃ neyyo.

* 4. Sāyaṃ dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Ādinavo⁸ phalaṃ ca dukkhaṃ, assādo samudayo⁹, nissaraṇaṃ nirodho, upāyo¹⁰ ānatti ca³ maggo.

Imāni cattāri saccāni.

Idaṃ dhammacakkaṃ, yathāha Bhagavā: —

Idaṃ dukkhaṃ ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatīvattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ.

Sabbhaṃ dhammacakkaṃ.

* Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākārā neruttā¹¹ niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p' idaṃ dukkhaṃ ariyasaccaṃ.

Ayaṃ dukkhasamudayo ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ |

¹ svāhaṃ, B. B., ² tassa, S.; also Com. ³ om. S.

⁴ tulanā, S. ⁵ om. B., ⁶ ugghā°, B., ⁷ vipaci°, S.

⁸ B. adds ca. ⁹ S. adds ca. ¹⁰ upāyo, S. ¹¹ niruttā, S.

pe¹ | *Ayaṃ dukkhanirodho ti me bhikkhave* | pe² | *Ayaṃ dukkhanirodhagāmini paṭipadā ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ³ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p'idaṃ dukkhanirodhagāmini paṭipadā ariyasaccam.

Tattha Bhagavā akkharehi saṃkāseti, padēhi pakāseti, * byañjanehi vivarati, ākārehi vibhajati, niruttīhi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti⁴, byañjanehi ca ākārehi ca vipaṇcayati⁵, niruttīhi ca niddesehi ca vitthāreti.

Tattha ugghaṭanā ādi, vipaṇcanā majjhe, vitthāraṇā pariyosānam.

So 'yaṃ dhammavinayo ugghaṭiyanto⁴ ugghaṭitaññu- * puggalaṃ⁴ vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṇciyanto vipaṇcitaññupuggalaṃ vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalaṃ vineti, tena naṃ āhu: pariyosānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanam: akkharam, padam, byañjanam, ākāro, nirutti, niddeso.

Imāni cha ppadāni byañjanam.

Tenāha Bhagavā: —

Dhammaṃ vo bhikkhave desissāmi ādikalyāṇam majjhe kalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaṃ⁶ paripunṇam⁶ parisuddhaṃ⁶ ti⁶.

¹ pa, B. B.

² pa, B.; la, B.; S. *only has* ayaṃ dukkhanirodho.

³ S. *inserts* pe. ⁴ ugghā°, S. ⁵ °ciyati, S. ⁶ om. B.

Kevalaṃ ti lokuttaraṃ na missaṃ lokiyeḥi dhammeḥi. Paripunnāṃ ti paripūraṃ anūnaṃ¹ anatirekaṃ. Parisuddhaṃ ti nim-malaṃ sabbamalāpagataṃ pariyodātaṃ upatṭṭhitaṃ sabbavisesānaṃ.

* Idam vuccati Tathāgatapadaṃ iti pi, Tathāgatanisevitam iti pi, Tathāgataarañjitaṃ iti pi. Ato² c'etaṃ brahmacariyaṃ paññāyati. Tenāha Bhagavā: — *Kevalaṃ paripunnāṃ parisuddhaṃ brahmacariyaṃ pakāsissāmī³ ti.*

* 5. Kesaṃ ayaṃ dhammadeśanā?

Yogīnaṃ. Tenāha āyasmā Mahākaccāno⁴: —

Assādaḍḍhāvatā | nissaraṇaṃ pi ca⁵ phalaṃ upāyo ca
āṇattī ca Bhagavato | yogīnaṃ deśanā hāro ti.

Niyutto deśanā-hāro.

§ 2. Vicaya-hāra.

1. Tattha⁶ katamo vicayo-hāro?

Yaṃ pucchitaṃ ca vissajjitaṃ cā ti gāthā ayaṃ vicayo-hāro.

2. Kiṃ vicināti?

Paḍaṃ⁶ vicināti⁶, pañhaṃ vicināti, vissajjanaṃ vicināti, pubbāparaṃ vicināti, assādaṃ vicināti, āḍḍhavaṃ⁶ vicināti⁶, nissaraṇaṃ vicināti, phalaṃ vicināti, upāyaṃ vicināti,
* āṇattim vicināti, anugitim vicināti, sabbe nava suttante vicināti.

* 3. Yathā kiṃ bhavē?

Yathā āyasmā Ajito Pārāyane Bhagavantam pañhaṃ pucchati: —

Ken' assu nivuto loko (icc āyasmā Ajito)

ken' assu na ppakāsati

kissābhūlepanaṃ brūsi

kiṃ su tassa mahabbhayaṃ ti? (S. N. V, 2, 1 = v. 1032).

Imāni cattāri paḍāni pucchitāni.

So eko pañho. Kasmā? Ekavattthupariggahā.

¹ anunnāṃ, S. ² atho, B. ³ pakāsessāmī, B. S.

⁴ kaccāyano, B. B., ⁵ B. adds ca.

⁶ om. S.; from here down to the verses Savanti sabbadhi sotā sqq. on p. 12 all in d'Alwis, *Introd.* p. 106—8,

Evam hi āha¹: ken' assu nivuto loko ti? Lokādhittānam pucchati. Ken' assu na ppakāsati ti? Lokassa appakāsanam pucchati. Kissābhilepanam brūsi ti? Lokassa abhilepanam pucchati. Kim sū tassa mahābhayan ti? Tass' eva lokassa mahābhayanam pucchati.

Loko tividho: kilesaloko, bhavaloko, 'ndriyaloko.

Tattha vissajjanā: —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

vivicchā pamādā na ppakāsati

jappābhilepanam brūmi

dukkham assa mahābhayan ti (v. 2 = v. 1033).

Imāni cattāri padāni 'mehi catūhi padehi vissajjitāni, paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena, catuttham catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjanā.

Nīvaranehi nivuto loko, avijjā-nīvaranā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānam bhikkhave sabbapāṇānam sabbabhūtānam pariāyato ekam eva nīvaranam vadāmi, yad idam avijjā, avijjānīvaranā hi sabbe satta. Sabbaso ca² bhikkhave avijjāya nirodhū cāgā paṭinissaggā n'atthi sattānam nīvaranam ti³ vadāmi⁴ ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā.

b) Ken' assu na ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti vissajjanā.

Yo puggalo nīvaranehi nivuto so vivicchatī, vivicchā nāma vuccatī vicikicchā, so vicikicchanto nābhisaddahatī, arabhisaddahanto⁵ viriyam nārabhatī akusalānam dhammānam pahānāya kusalānam dhammānam sacchikiriya, so idha pamādam anuyutto viharatī, pamatto sukhe dhamme na uppādiyati⁶, tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā: —

Dūre santo pakāsanti Himavanto va pabbato asant' ettha na dissanti rattikhittā⁷ yathā⁸ sarā (Dhp.v.304) te guṇehi pakāsanti kittiyā ca yasena cā ti.

¹ āyasmā, B.

² 'va, B.

³ om. S.

⁴ 'mi (without ti), B. S.

⁵ nābhi⁹, B.

⁶ dayati, B.

⁷ rattim khittā, B.

⁸ B. puts yathā after sarā.

Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanam¹ brūsi ti pañhe Jappābhilepanam brūmi ti vissajjanā. Jappā nāma vuccati taṇhā, sā katham abhilimpati, yathāha Bhagavā: —

Ratto attham na jānāti ratto dhammam na passati andhatamam² tadā hoti yaṃ rāgo sahate naran ti (Of. Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).

Sayam taṇhā āsattibahulassa puggalassa evaṃ abhijappā ti karitvā tattha loko abhilitto nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kiṃ su tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti vissajjanā.

Duvidham dukkham: kāyikaṃ ca cetasikaṃ ca. Yaṃ kāyikaṃ idaṃ dukkham, yaṃ cetasikaṃ idaṃ domanassam. Sabbe sattā hi dukkhassa ubbijjanti³. N'atthi bhayaṃ dukkhena samasamam, kuto vā pana⁴ uttaritaram? Tisso dukkhatā: dukkhadukkhatā, vipariṇāmadukkhatā⁵, saṃkhāradukkhatā. Tattha loko odhiso kadāci karahaci⁶ dukkhadukkhatāya muccati. Tathā vipariṇāmadukkhatāya. Tam kissa hetu? Honti loka appābādha pi dighāyukā pi. Saṃkhāradukkhatāya⁷ pana loko anupādisesāya nibbāna-dhātuyā muccati⁸. Tasmā saṃkhāradukkhatā dukkham lokassā ti katvā Dukkham assa mahabbhayan ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tena ha Bhagavā: — Avijjāya nivuto loko ti.

*Savanti sabbadhī⁹ sotā (icc āyasmā Ajito)
sotānaṃ kiṃ nivāraṇaṃ
sotānaṃ saṃvaraṃ brūhi
kena sotā pīthiyyare¹⁰ (v. 2 = v. 1034).*

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena pucchitā.

¹ thus all MSS.

² andham tamam, S.

³ uppajjanti, S.

⁴ S. adds tassa.

⁵ B. B. put vipari^o after saṃkhāra^o

⁶ kattaci, B.

⁷ saṃsāradukkham tāya, S.

⁸ vuccati, B.

⁹ odhi, B. B.

¹⁰ pidhi^o, B. B.

Evam samāpannassa¹ lokassa evam sampkiliṭṭhassa² kim lokassa vodānaṃ vuṭṭhānaṃ iti? Evam hi āha: savanti sabbadhī³ sotā ti. Asamāhitassa savanti abhiṃjā byāpāda-pamādabahulassa. Tattha yā abhiṃjā ayam lobho akusalamūlaṃ, yo byāpādo ayam doso akusalamūlaṃ, yo pamādo ayam moho akusalamūlaṃ. Tass' evam asamāhitassa chasu āyatanesu tanhā savanti: rūpatanā, saddatanā, gandhatanā, rasatanā, phoṭṭhabbatanā, dhammatanā, yathāha Bhagavā: —

Savati⁴ ti⁵ kho bhikkhave chann' etam ajjhattikānaṃ āyatanānaṃ adhivacanaṃ. Cakkhu⁶ savati manāpikesu rūpesu, amanāpikesu paṭihaññati⁷. Sotam | pe⁸ | ghānaṃ . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaññati⁹ ti¹⁰.

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhī sotā ti.

a) Sotānaṃ kim nivāraṇaṃ ti pariyuṭṭhānavighātaṃ pucchati. Idaṃ vodānaṃ.

b) Sotānaṃ samvaram brūhi kena sotā pithiyyare¹⁰ ti. anusayasamugghātaṃ¹¹ pucchati. Idaṃ vuṭṭhānaṃ.

Tattha vissajjanā: —

Yāni sotāni lokasmim (Ajitā ti Bhagavā)

sati tesam nivāraṇaṃ

sotānaṃ samvaram brūmi¹²

paññāy' ete pithiyyare¹⁰ ti (v. 4 = v. 1035).

Kāyagatāya satiyā bhāvitāya¹³ bahulikātāya¹⁴ cakkhu nāvīñchati¹⁵ manāpikesu rūpesu, amanāpikesu na paṭihaññati . . . sotam | pe¹⁶ | ghānaṃ . . . jivhā . . . kāyo . . . mano . . . nāvīñchati¹⁷ manāpikesu dhammesu, amanāpikesu na paṭihaññati. Kena kāraṇena? Samvutanivāritattā indri-

¹ sammā°, S.

² B₁ adds lokassa.

³ °dhi, B. B₁.

⁴ °ti, B₁. S.

⁵ ca, B₁; B. adds ca.

⁶ cakkhum, B₁.

⁷ °ti ti, S.

⁸ pa, B₁; om. B₁.

⁹ om: B₁.

¹⁰ pidhi°, B. B₁.

¹¹ anussaya°, S.

¹² om. S.

¹³ vibhā°, B₁.

¹⁴ bahuli°, B. B₁.

¹⁵ nāvīcchati, S.

¹⁶ pa, B₁; om. B₁.

¹⁷ na vimjhati, S.

yānaṃ. Kena te saṃvutanivāritā¹? Sati-ārakkhena². Tenāha Bhagavā: — Sati tesam nivāraṇaṃ ti.

Paññāya anusayā³ pahīyanti, anusayesu pahīnesu pari-yuṭṭhānā pahīyanti. Kissa anusayassa⁴ pahīnattā? Taṃ yathā khandhavantassa rukkhassa anavasesaṃuluddharaṇe⁵ kate pupphaphalapavālaṅkurasantati⁶ samucchinnā bhavati, evaṃ anusayesu pahīnesu pari-yuṭṭhānasantati samucchinnā bhavati pidahitā paṭicchannā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy' ete pithiyare⁷ ti.

Paññā c'eva satī ca (icc āyasmā Ajito)

nāmarūpaṇ⁸ ca mārisa

etaṃ me puṭṭho pabrūhi

katth' etaṃ uparujjhatī ti? —

Yam etaṃ pañhaṃ apucchi⁹

Ajita taṃ vadāmi te

yattha nāmaṇ ca rūpaṇ ca

asesaṃ uparujjhatī

viññāṇassa nirodhena

etth' etaṃ uparujjhatī ti (vv. 5. 6 = vv. 1036. 1037).

- * Ayam pañho anusandhiṃ pucchati. Anusandhiṃ pucchanta kiṃ pucchati?

Anupādisesaṃ nibbānadhātum.

Tiṇi ca saccāni saṃkhatāni¹⁰ nirodhadhammāni: dukkhaṃ, samudayo, maggo. Nirodho asaṃkhato¹¹.

Tattha samudayo dvisu bhūmīsu pahīyati: dassanabhūmiyā ca bhāvanābhūmiyā ca.

Dassanena tiṇi saṃyojanāni pahīyanti: sakkāyaditṭhi, vicikicchā, silabbataparāmāso. Bhāvanāya satta saṃyojanāni pahīyanti: kāmaccando, byāpādo, rūparāgo, arūpa-

- * rāgo, māno, uddhaccaṃ, avijjā ca niravasesā.

Te-dhātuke¹² imāni dasa saṃyojanāni: pañc' orambhāgiyāni, pañc' uddhambhāgiyāni.

¹ saṃvutā°, S.

² ārakkhaṇaṃ, S.

³ anussayā, S.

⁴ anussa°, B.

⁵ anavasesasa°, B.

⁶ °phalapallavaṅkura°, B.

⁷ pidhi°, B. B.

⁸ nāmaṃ rūpaṇ, B. B.

⁹ āpucchi, S.; maṃ p°, B.

¹⁰ saṃkhatāni, S.

¹¹ asaṃkhāto, S.

¹² °kesu, B. S.

Tattha tīpi samyojanāni -- sakkāyadit̐thi, vicikicchā, silabbataparāmāso — anaññātāññassāmitindriyam¹ adhi-
t̐thāya nirujjhanti, satta samyojanāni — kāmaccando, bya-
pādo, rūparāgo, arūparāgo, māno, uddhaccam, aviññāsa²
niravasesā³ — aññindriyam adhiṭṭhāya nirujjhanti.

Yaṃ pana evaṃ jānāti: khīṇā me jāti ti idaṃ khaye-
ññam, nāparam itthattāyā ti pajānāti idaṃ anuppāde-
ññam.

Imāni dve ñāṇāni aññātāvindriyam.

Tattha yaṇ ca anaññātāññassāmitindriyam³ yaṇ ca
aññindriyam, imāni aggaphalaṃ arahattam pāpuṇantassa
nirujjhanti.

Tattha yaṇ ca khaye-ññam yaṇ ca⁴ anuppāde-ññam,
imāni dve ñāṇāni ekā paññā. Api ca ārammaṇasamketena
dve nāmāni labhanti: khīṇā me jāti ti pajānantassa khaye-
ññan ti nāmaṃ labhati, nāparam itthattāyā ti pajā-
nantassa anuppāde-ññan ti nāmaṃ labhati. Sā pajāna-
nat̐thena paññā. Yathādhiṭṭham apilāpanat̐thena sati.

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpaṃ.

Tattha ye phassapañcamakā dhammā, idaṃ nāmaṃ, yaṇi
pañcindriyāni rūpāni⁵, idaṃ rūpaṃ, tadubhayaṃ⁶ nāma-
rūpaṃ viññānasampayuttam. Tassa nirodham Bhagavantam
pucchanto āyasmā Ajito Pārāyane evaṃ āha:

Paññā⁷ c'eva sati ca nāmarūpaṇ ca mārisa

etaṃ me puṭṭho pabrūhi katth' etaṃ uparujjhati ti⁸.

Tattha sati ca paññā ca⁸ cattāri indriyāni, sati dve
indriyāni: satindriyaṇ ca samādhindriyaṇ ca, paññā dve
indriyāni: paññindriyaṇ ca viriyindriyaṇ ca.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ
saddhindriyam.

Tattha yā saddhādhipateyyā cittekaggatā, ayaṃ chanda-
samādhi. Samāhite citte kilesānaṃ vikkhambhanatāya
paṭisaṃkhānabalena vā bhāvanābalena⁴ vā⁴, idaṃ pahānam⁴.

¹ anaññata°, B. ² avasesā, S.

³ anaññata°, B. B.

⁴ om. S.

⁵ rūpini, S.

⁶ tadū°, B.

⁷ paññāya, S.

⁸ om. B.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-
* sarasaṃkappā¹, ime saṃkhārā.

Iti purimako ca chandasamādhi kilesavikkhambhanatāya
ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ chandasamādhi-
padhānasamkhārasamannāgataṃ iddhipādaṃ bhāveti vive-
kanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇā-
mim.

Tattha yā viriyādhipateyyā cित्तेkaggatā, ayaṃ viriya-
samādhi | pe² |

Tattha yā cittādhipateyyā cित्तेkaggatā, ayaṃ citta-
samādhi | pe³ |

Tattha yā vīmaṃsādhipateyyā cित्तेkaggatā, ayaṃ vīmaṃ-
sāsamādhi. Samāhitē citte kilesānaṃ vikkhambhanatāya
paṭisaṃkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-sa-
rasaṃkappā¹, ime saṃkhārā.

Iti purimako ca vīmaṃsāsamādhi⁴ kilesavikkhambhana-
tāya ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ vīmaṃ-
sāsamādhipadhānasamkhārasamannāgataṃ iddhipādaṃ bhā-
veti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosagga-
pariṇāmmim.

* Sabbo samādhi ñāṇamūlako nānapubbaṅgamo ñāṇanu-
parivatti.

*Yathā pure tathā pacchā yathā pacchā tathā pure
yathā divā tathā ratti yathā ratti tathā divā* (Cf. A. I, p. 236)⁵.

Iti vivaṭṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ
bhāveti⁶.

Pañcendriyāni kusalāni cittaśābhaḥhūni citte uppajjamāne
uppajjanti, citte nirujjhamāne nirujjhanti. Nāmarūpaṃ ca
viññāṇaḥhetukaṃ viññāṇapaccayaṃ nibbattaṃ. Tassa maggena
hetu upacchinno viññāṇaṃ⁷ anāhāraṃ⁷ anabhinanditaṃ
apatthitaṃ⁸ appaṭisaṇḍhikaṃ, taṃ nirujjhati. Nāmarūpaṃ
api⁹ ahetukaṃ¹⁰ appaccayaṃ punabbhavaṃ na nibbattayati¹¹.

¹ °sarasaṃkappā, B₁. ² pa, B. B₁. ³ pa, B.; om. B₁.

⁴ °sammāsamādhi, S. ⁵ cf. Thag. v. 397. ⁶ vibhāveti, B₁.

⁷ viññāṇānāśhārāṇaṃ, B₁; S. omits viññāṇaṃ.

⁸ appatthitaṃ, S.; om. B. ⁹ pi, S. ¹⁰ ahetu, B.

¹¹ °ttiyati, B.; °ttissati, S.

Evam viññāṇassa nirodhā paññā ca satī ca nāmarūpañ
ca nirujjhati. Tenāha Bhagavā: —

*Yam etaṃ pañham apucchi¹
Ajita taṃ vadāmi te:
yattha nāmañ ca rūpañ ca
asesaṃ uparujjhati
viññāṇassa nirodhena
etth' etaṃ uparujjhati ti.*

* * *

*Ye ca saṃkhātadhammāse² (icc āyasmā Ajito)
ye ca sekhā³ puthū⁴ idha
tesaṃ me nipako iriyam
putṭho pabruhi mārīsā ti (vv. 6. 7 = vv. 1037. 1038).*

Imāni tīni padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhāsekhavipassanāpubbañ- *
gamapahānayaogena.

Evam hi āha: ye⁵ ca saṃkhātadhammāse² ti? Ara-
hattaṃ pucchati. Ye ca sekhā puthū⁴ idha ti? Sekhaṃ
pucchati. Tesāṃ me nipako iriyam putṭho pabruhi mārīsā
ti? Vipassanāpubbangamaṃ pahānaṃ pucchati.

Tattha vissajjanā:

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti (v. 8 = v. 1039).*

Bhagavato sabbam kāyakammaṃ ñānapubbangamaṃ *
ñānānuparivattī, sabbam vacikammaṃ ñānapubbangamaṃ
ñānānuparivattī, sabbam manokammaṃ ñānapubbangamaṃ
ñānānuparivattī.

Atīte amse appaṭihatam ñānadassanaṃ, anāgate amse
appaṭihatam ñānadassanaṃ, paccuppanne amse appaṭihatam
ñānadassanaṃ.

Ko ca ñānadassanaassa paṭighāto?

¹ pucchati, S.

² °khata°, B., S.

³ sekkhā, B.

⁴ puthu, B., S.

⁵ yasmā ye, B.

Yam anicce dukkhe anattaniye¹ ca² aññāṇaṃ³ adassa-
* nam, ayam nānadassanassa paṭighāto. Yathā idha puriso
tārakarūpāni passeyya no ca gaṇanasanhetena jāneyya,
ayam nānadassanassa paṭighāto.

Bhagavato pana appaṭihatam nānadassanam, anāvaraṇa-
nānadassanā⁴ hi buddhā bhagavanto.

Tattha sekkena dvisu dhammesu cittaṃ rakkhitabbam:
gedhā ca rajaniyesu dhammesu⁵ dosā ca pariyutthāniyesu.

Tattha yā icchā pucchā patthanā pihāyānā⁶ kilanā,
tam Bhagavā varento⁷ evaṃ āha: kāmesu nābhigijjheyā⁸
ti. Manasānāvilo siyā ti pariyutthānavighātam⁹ āha.

Tathā hi sekho abhigijjhanto asamuppannaṃ ca kilesam
uppādeti uppannaṃ¹⁰ ca¹¹ kilesam phātikaroti. Yo pana
anāvilasamkappo anabhigijjhanto vāyamati, so anuppannā-
nam¹² pāpakānam akusalānam dhammānam anuppādāya
chandam janeti vāyamati viriyam ārabhati cittaṃ paggaṇ-
hāti padahati, so uppannānam pāpakānam akusalānam
dhammānam pahānāya chandam janeti vāyamati viriyam
ārabhati cittaṃ paggaṇhāti padahati, so anuppannānam
kusalānam dhammānam uppādāya chandam janeti vāya-
mati viriyam ārabhati cittaṃ paggaṇhāti padahati, so
uppannānam kusalānam dhammānam tthitīyā¹³ asammosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandam
janeti vāyamati viriyam ārabhati cittaṃ paggaṇhāti pada-
hati.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāma vitakko, byāpāda vitakko, vihiṃsā vitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?

Yāni sotāpannassa indriyāni.

Ime anuppannā kusalā dhammā.

¹ anattani, B.

² 'va, S.

³ ayam nāna, S.

⁴ °dassā, B.; dassanāti, S. ⁵ om. B. ⁶ pihayānā, S.

⁷ nivā°, B.

⁸ manobhi°, S.

⁹ °tthānā°, S.

¹⁰ uppanna, S.

¹¹ om. S.

¹² S. adda vā.

d) Katame uppannā kusalā dhammā?

Yāni atthamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kāmavitakkam vāreti, idaṃ satindriyaṃ, yena byāpādavittakkam vāreti, idaṃ samādhindriyaṃ, yena vihimśāvitakkam vāreti, idaṃ viriyindriyaṃ, yena uppannuppanne pāpake akusale dhamme pajahati vinodeti byanti-karoti anabhāvaṃ gameti nādhivāseti, idaṃ paññindriyaṃ.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ saddhindriyaṃ (cf. p. 15)

a) Tattha saddhindriyaṃ kattha datthabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha datthabbam?

Catūsu sammappadhānesu.

c) Satindriyaṃ kattha datthabbam?

Catūsu satipaṭṭhānesu.

d) Samādhindriyaṃ kattha datthabbam?

Catūsu jhānesu.

e) Paññindriyaṃ kattha datthabbam?

Catūsu ariyasaccesu.

Evam sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatā¹ anāvilatāya manasā. Tenāha Bhagavā: — Manasānāvilo siyā ti.

Kusalo sabbadhammānan ti.

Loko nāma tividho: kilesaloko, bhavaloko, indriyaloko (cf. p. 11).

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhāviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā²: dassanapariññāya ca bhāvanāpariññāya ca. Yadā hi sekho ñeyyaṃ³ pariñānāti, tadā nibbidāsahagatehi saññāmanasikārehi neyyaṃ pariññātaṃ bhavati. Tassa dve dhammā kosallaṃ gacchanti: dassanakosallaṃ ca bhāvanākosallaṃ⁴ ca⁵. Taṃ nānaṃ pañcavidhena⁵ veditabbam: abhiññā, pariññā, pahānaṃ, bhāvanā, sacchikiriyaṃ.

¹ oto, S.

⁴ om. S.

² °parikkhiyatabbā, S.

⁵ °vidhe, S.

³ neyyam, B.

a) Tattha katamā abhiññā?

* Yam dhammānaṃ salakkhaṇe-ñāṇaṃ dhammapaṭisambhidā¹ atthapaṭisambhidā ca, ayaṃ abhiññā.

b) Tattha katamā pariññā?

Evam abhijānitvā² yā parijānanā: idaṃ kusalaṃ idaṃ akusalaṃ idaṃ sāvajjaṃ idaṃ anavajjaṃ idaṃ kaṇhaṃ idaṃ sukkaṃ idaṃ sevitabbaṃ idaṃ na sevitabbaṃ, ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti³, tesam evaṃ gahitānaṃ ayaṃ attho ti, ayaṃ pariññā.

Evam parijānitvā² tayo dhammā avasiṭṭhā bhavanti: paḥātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā pahātabbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetabbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yam asaṃkhatam.

* Yo evaṃ jānāti, ayaṃ vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalatakusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhammānaṃ ti⁴.

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihārattham abhikkante paṭikkante ālokite vilokite samminjite⁵ pasārite saṃghātipattacivaradhāraṇe asite pīte khāyite sāyite uccārapassāvakkamme gate ṭhite nisinne sutte jāgarite bhāsite tuṇhibhāve satena sampajānena vihūtabbam.

* Imā dve cariyā anuññātā Bhagavatā: ekā visuddhānaṃ, ekā visujjhantānaṃ.

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakkicāni hi arahato indriyāni. Yam bojjham⁶ tam⁴ catubbidham: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhassa sacchikiriyābhisamayena.

Idam catubbidham bojjham⁶. Yo evaṃ jānāti, ayaṃ

¹ B. adds ca. ² °netvā, B.₁. ³ °ttāpentī, B.

⁴ om. S. ⁵ samī°, B.₁. ⁶ bojjhaṅgam, S.

vuccati sato abhikkamati sato paṭikkamati khayā rūgassa khayā dosassa khayā mohassa. Tenāha Bhagavā: — Sato bhikkhu paribbaje ti.

Tenāha: —

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evam vissajjitabbam.

Suttassa ca anugiti atthato ca byañjanato ca samāna-
yitabbā. Atthāpagataṃ hi byañjanaṃ samphappalāpaṃ¹
bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo
bhavati. Tasmā² atthabyañjanupetaṃ saṃgāhitabbam³
suttañ ca pavicinitabbam⁴.

Kim⁵ idaṃ suttam?

Āhaccavacanam anusandhivacanam nītattham neyyattham
saṃkilesabhāgiyam vāsanābhāgiyam⁶ nibbedhabhāgiyam
asekhabhāgiyam.

Kuhip imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttam pavicetabbam.

Tenāha āyasmā Mahākaccāno —

Yaṃ pucchitañ ca⁷ vissajjitañ ca | suttassa yā⁷ ca anugiti ti?

Niyutto vicayo-hāro.

§ 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hārānaṃ ti ayaṃ yutti-hāro.

2. Kim yojayati?

Cattāro mahāpadesā: buddhāpadeso, saṃghāpadeso, sam- *
bahulattherāpadeso, ekattherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sutte otārayitabbāni, vinaye *
sandassayitabbāni, dhammatāyam⁸ upanikkhipitabbāni.

¹ sampa°, B. B. ² tassa, B. ³ saṃgāyitabbam, S.

⁴ S. adds ti. ⁵ om. S. ⁶ vāsana°, S. ⁷ om. B.

⁸ nāyam, S.

* a) Katamasmim sutte otārayitabbāni?

Catūsu ariyasaccesu.

b) Katamasmim vinaye sandassayitabbāni?

Rāgavinaye dosavinaye mohavinaye.

c) Katamiyaṃ¹ dhammatāyaṃ upanikkhipitabbāni?

Paṭiccasamuppāde.

Yadi catūsu ariyasaccesu avatarati kilesavinaye sandissati dhammatañ ca na vilometi, evaṃ āsave na janeti.

* Catūhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati yathā yathā yujjati, taṃ taṃ gahetabbam.

* 4. Pañhaṃ pucchitena kati padāni pañhe ti?

Padaso pariyogāhitabbam² vicetabbam³. Yadi sabbāni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha cattāri padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha tīni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha dve padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha ekaṃ padam ekaṃ atthaṃ abhivadati, eko pañho.

Taṃ upaparikkhamānena aññatabbam.

5. Kim³ ime dhammā nānatthā nānābyañjanā udāhu imesaṃ dhammānaṃ eko attho byañjanam eva nānan ti? Yathā kim bhavē?

Yathā sā devatā Bhagavantam pañhaṃ pucchati:

Ken' assu⁴ 'bhāhato loko ken' assu parivūrito

kena sallena otinno hissa dhumāyito⁵ sadā ti? (S. I, p. 40).

Imāni cattāri padāni pucchitāni.

Te tayo pañhā. Kathaṃ ñāyati?

Bhagavā hi devatāya vissajjeti:

Maccunābhāhato loko jarāya parivūrito

tanhāsallena otinno icchādhumāyito sadā ti (l. c. Cf. Thag. v. 448).

Tattha jarā ca³ maraṇāñ ca, imāni dve saṃkhatassa saṃkhatalakkaḥāni. Jarāyaṃ tñitassa aññathattam maraṇam vayo.

Tattha jarāya ca³ maraṇassa ca atthato nānattham. Kena kāraṇena?

¹ °missam, B.

² °gāyi°, B.

³ om. S.

⁴ kena su, S.

⁵ dhumāyito, B.

Gabbhagatā¹ pi hi miyyanti na ca² te jinnā bhavanti. Atthi ca devānaṃ maraṇaṃ na ca tesāṃ sarirāni³ jiranti. Sakkate ca³ jarāya paṭikkamaṃ kātum, na pana sakkate maraṇassa paṭikkamaṃ kātum aññati⁴ eva iddhimantaṇaṃ⁵ iddhivisaṃyā.

Yaṃ paṇāha: taṇhāsallena otiṇṇo ti, dissanti vitarāgā⁶ jirantā pi⁴ miyyantā⁷ pi. Yadi ca yaṭhā jarāmaranaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe robbanaṭṭhā pi vigata-taṇhā siyumaṃ⁸, yaṭhā⁹ ca⁵ taṇhā⁵ dukkhassa samudayo, evaṃ jarāmaranaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmaranaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yaṭhā ca taṇhā maggavajjhā, evaṃ jarāmaranaṃ pi siyā magga-vajjhaṃ.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.

Yadi ca sandissati yutti, samārūlhaṃ atthato ca aññattam, byañjanato pi gavesitabbam.

Sallo ti vā dhūpāyan ti vā imesaṃ dhammaṇaṃ atthato ekattam. Na hi yujjati⁶ icchāya ca taṇhāya ca atthato aññattam.

Taṇhāya adhippāye aparipūraṃāne navasu āghātavatthūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya⁷ ca⁸ maraṇassa ca taṇhāya ca atthato aññattam.

Yaṃ pan' idaṃ Bhagavatā dvihi nāmehi abhilapitaṃ⁹ icchā ti pi taṇhā ti pi, idaṃ Bhagavatā bahirānaṃ vatthūnaṃ ārammaṇavasena dvihi nāmehi abhilapitaṃ⁹ icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosaṇalakkhaṇena ekalakkhaṇā.

Yaṭhā sabbo aggi unhattalakkhaṇena ekalakkhaṇo, api ca upādānavasena aññamaññāni nāmāni labhati: kaṭṭhaggi¹⁰ ti pi tiṇaggi¹⁰ ti pi sakalikaggi¹⁰ ti pi gomayaggi¹⁰ ti pi thussaggi¹⁰ ti pi samkāraggi¹⁰ ti pi, sabbo hi¹⁰ aggi unhattalakkhaṇo 'va, evaṃ sabbā taṇhā ajjhosaṇalakkhaṇena eka-

¹ ce, B.

² sarirā, S.

³ 'va, B.

⁴ om. S.

⁵ om. B.

⁶ yujjhati, S.

⁷ jarā, B.

⁸ om. B. S.

⁹ labhitam, S.

¹⁰ pi, B. S.

lakkaṇā. Api tu ārammaṇa¹-upādānavasena aññamaññehi
 * nāmehi abhilaṇṇatā: icchā iti pi taṇhā iti pi sallo iti pi
 dhūpāyana² iti pi saritā iti pi visattikā iti pi sineho iti
 pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti
 pi āsā iti pi pipāsā³ iti³ pi³ abhinandanā iti pi⁴.

Sabbā hi⁵ taṇhā ajjhosānalakkaṇena ekalakkaṇā yathā
 ca vevacane vuttā⁶.

Āsā pihā⁷ ca⁸ abhinandanā ca

anekadhātūsu⁹ sarā patitṭhitā

aññāṇamūlappabhavā pajappitā

sabbā mayā byantikatā samūlakā¹⁰ ti (Cf. S. I, p. 181).

Taṇhāy¹¹ etam vevacaṇam, yathāha Bhagavā: —

Rūpe Tissa avigatarūgassa¹² avigatacchandassa avigata-
 pemassa avigatapipāsassa avigataparilāhassa . . . (Cf. S. III,
 p. 107).

Evam vedanāya . . . saññāya . . . saṃkhāreṣu . . . viñ-
 ñāne avigatarūgassa avigatacchandassa avigatapemassa avi-
 gatapipāsassa avigataparilāhassa sabbam suttam vitthāre-
 tabbam.

Taṇhāy¹³ etam vevacaṇam.

Evam yujjati: sabbo dukkhūpacāro¹⁴ kāmataṇhāsasāṃkhā-
 ramūlako¹⁵, na pana yujjati: sabbo nibbidūpacāro¹⁶ kāma-
 taṇhāparikkhāramūlako.

Imāya yuttiyā aññamaññehi kāraṇehi¹⁷ gavesitabbam.
 Yathā Bhagavā rāgacaritassa puggalassa asubham desayati,
 dosacaritassa Bhagavā puggalassa mettā desayati, moha-
 caritassa Bhagavā puggalassa paṭiccasamuppādam desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettā¹⁸ ceto-
 vimuttiṃ¹⁹ deseyya sukhāṃ vā paṭipadam dandhabhiññam su-
 khāṃ vā paṭipadam khippābhiññam vipassanāpubbaṅgamam
 vā pahānam deseyya, na yujjati desanā. Evam²⁰ yaṃ kiñci
 rūgassa anulomappahānam dosassa anulomappahānam mo-

¹ °ṇam, B₁. S.

² dhūm°, S.

³ om. S.

⁴ B₁. B₂ add iti.

⁵ om. B₁. B₂.

⁶ vuttam, S.

⁷ pipāsā pihā, S.

⁸ B₁ puts ca before pihā.

⁹ °tusu, B₁. S.

¹⁰ samūlikā, B₁. S.

¹¹ avita°, S.; also Com.

¹² dukkho°, B₁.

¹³ S. adds ti.

¹⁴ nibbinda°, B₁.

¹⁵ mettā, S.

¹⁶ °ttiya, S.

hassa anulomappahānam, sabban tam vicayena hārena vicinitvā¹ yutti-hārena yojetabbam, yāvatikā² nānassa bhūmiā

Mettāvihāriṣṣa sato byāpādo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, byāpādo pahānam abbattham gacchati ti yujjati desanā.

Karuṇāvihāriṣṣa sato vihesā cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vihesā pahānam abbattham gacchati ti yujjati desanā.

Muditāvihāriṣṣa sato arati cittaṃ pariyādāya ṭhassati ti na yujjati desanā, arati pahānam abbattham gacchati ti yujjati desanā.

Upekkhāvihāriṣṣa⁴ sato rāgo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, rāgo pahānam abbattham gacchati ti yujjati desanā.

Animittāvihāriṣṣa sato nimittānusāri, tena ten' eva viññānam pavattati ti na yujjati desanā, nimittam pahānam abbattham gacchati ti yujjati desanā.

Asmi ti vigataṃ, ayaṃ aham asmi ti na samanupassāmi, atha ca pana me kismiñci⁵ katasmin⁶ ti vicikicchā kathamkathā⁷ sallam⁸ cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vicikicchā kathamkathā⁷ sallam pahānam abbattham gacchati ti yujjati desanā.

Yathā vā⁹ pana³ paṭhamam¹⁰ jhānam¹⁰ samāpannassa sato kāmarāgabyāpādā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, avitakkasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Dutiyaṃ jhānam samāpannassa sato vitakkavicārasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhasukhasahagatā¹¹ vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

¹ °netvā, B₁. ² yāvati, S. ³ om. S. ⁴ upekhā°, B₁.

⁵ kismim, B. ⁶ °mici (without ti), B₁; kathasmim, S.

⁷ S. puts katham° before vi° ⁸ sallaki, S. ⁹ °va, S.

¹⁰ paṭhamajjh°, S., and so in every similar case.

¹¹ upekhā°, B.

Tatiyaṃ jhānaṃ samāpannassa sato pītisukhasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhāsati-pārisuddhisahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Cātutthaṃ jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākāsānañcāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākāsānañcāyatanam samāpannassa sato rūpasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, viññāṇaṇcāyatana-sahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Viññāṇaṇcāyatanam samāpannassa sato ākāsānañcāyatanasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākiñcaṇṇāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākiñcaṇṇāyatanam samāpannassa sato viññāṇaṇcāyatanasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, nevasaññānāsaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Nevasaññānāsaññāyatanam samāpannassa sato saññūpacārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Kallatāparicitaṃ cittaṃ na ca abhinīhāraṃ khamati ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhinīhāraṃ khamati ti yujjati desanā.

Evam sabbe nava suttantā yathādhammaṃ yathāvinayaṃ

yathā Satthu sāsanaṃ sabbato¹ vicayena hārena vicinitvā.
yutti-hārena yojetabbā².

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmī³ yo ca gocaro tesan ti.
Niyutto yutti-hāro.

§ 4. Padatthāna-hāra.

1. Tattha katamo padatthāno-hāro?

Dhammaṃ deseti jīno ti ayaṃ padatthāno-hāro.

2. Kiṃ desayati?

Sabbadhammayāthāva⁴ - asampaṭivedhalakkhaṇā avijjā.
Tassā vipallāsā padatthānaṃ. Ajjhosānalakkhaṇā tanhā.
Tassā piyarūpaṃ sātārūpaṃ padatthānaṃ. Patthanalak-
khaṇo lobho. Tassa adinnādānaṃ padatthānaṃ. Vaṇṇa-
saṇṭhānabyañjanagahaṇalakkhaṇā⁵ subhasaññā. Tassā in-
driyāsamvaro padatthānaṃ. Sāsavaphassa-upagamanalak-
khaṇā sukhasaññā. Tassā assādo padatthānaṃ. Saṃkhata-
lakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā nicca-
saññā. Tassā viññānaṃ padatthānaṃ. Aniccasaññā-dukkha-
saññā-asamanupassanalakkhaṇā attasaññā⁶. Tassā nāma-
kāyo padatthānaṃ.

Sabbadhammasampaṭivedhalakkhaṇā vijjā. Tassā sab-
baṃ⁷ neyyaṃ⁸ padatthānaṃ. Cittavikkhepapaṭisaṃhara-
ṇalakkhaṇo samatho. Tassa asubhā padatthānaṃ. Icchāva-
carapaṭisaṃharaṇalakkhaṇo alobho. Tassa adinnādānā
veramaṇi padatthānaṃ. Abyāpajjalakkhaṇo adoso. Tassa
pāṇatipātā veramaṇi padatthānaṃ. Vatthu-avippaṭipāda-
nalakkhaṇo amoho. Tassa sammāpaṭipatti padatthānaṃ.
Vinilakavipubbakagahaṇalakkhaṇā asubhasaññā. Tassā
nibbidā padatthānaṃ. Sāsavaphassaparijānanalakkhaṇā
dukkhasaññā. Tassā vedanā padatthānaṃ. Saṃkhata-
lakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā anicca-

¹ sato, S.

² B. S. add ti.

³ bhummi, B.

⁴ sabbadhammānaṃ yathāva, S.

⁵ °byañjanagana°, S.

⁶ attha°, S.

⁷ om. S.

⁸ seyya, S.

saññā. Tassā uppādavayā padaṭṭhānam. Sabbadhammānam¹ abhinivesalakkhaṇā anattasaññā. Tassā² dhammasaññā² padaṭṭhānam. Pañca kāmagaṇā kāmārāgassa padaṭṭhānam. Pañcendriyāni rūpini³ rūparāgassa padaṭṭhānam. Chalāyatanam⁴ bhavarāgassa padaṭṭhānam. Nibbattibhāvānupassitā pañcannam upādānakkhandaṇam padaṭṭhānam. Pubbenivāsānussati nāpadassanassa padaṭṭhānam. Okappanalakkhaṇā saddhā adhimuttipaccupaṭṭhānā ca anāvilalakkhaṇo⁵ pasādo⁶ sampasīdanapaccupaṭṭhāno ca. Abhipatthiyanalakkhaṇā saddhā. Tassā aveccapasādo padaṭṭhānam. Anāvilalakkhaṇo pasādo. Tassa saddhā padaṭṭhānam. Ārambhalakkhaṇam viriyam. Tassa sammappadhānam padaṭṭhānam. Apilūpanalakkhaṇā sati⁷. Tassā satipaṭṭhānam padaṭṭhānam. Ekaggalakkhaṇo samādhi. Tassa jhānāni padaṭṭhānam. Pajānanalakkhaṇā paññā. Tassā saccāni padaṭṭhānam.

Aparo nayo: —

Assādamanasikāralakkhaṇo ayonisomanasikāro. Tassa avijjā padaṭṭhānam. Saccasammohanalakkhaṇā⁸ avijjā. Tam⁹ saṃkhārānam padaṭṭhānam. Punabbhavavirohanalakkhaṇā¹⁰ saṃkhārā. Tam¹¹ viññāpassa padaṭṭhānam. Opapaccayikanibbattilakkhaṇam viññānam. Tam nāmarūpassa padaṭṭhānam. Nāmakāyarūpakāyasamghātalakkhaṇam nāmarūpam. Tam chalāyatanassa¹² padaṭṭhānam. Indriyavavattānalakkhaṇam chalāyatanam¹³. Tam phassassa padaṭṭhānam. Oakkhurūpaviññānasannipātalakkhaṇo¹⁴ phasso. Tam vedanāya padaṭṭhānam. Itthānitthānubhavanalakkhaṇā vedanā. Tam taṇhāya padaṭṭhānam. Ajjhosānalakkhaṇā taṇhā. Tam¹⁵ upādānassa padaṭṭhānam. Opapaccayikam¹⁶ upādānam. Tam bhavassa padaṭṭhānam. Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Tam¹⁷

¹ dhamma, B. ² om. S.

³ rūpini, B. S.; rūpāni, B.

⁴ written chaṭṭh° in S.

⁵ ne, S.

⁶ de, S.

⁷ satti, S.

⁸ kkhana°, B. S.

⁹ sā, B. S.

¹⁰ virūhaka°, S.

¹¹ te, B. S.

¹² sa°, S.

¹³ sannipātana°, S.

¹⁴ sā, S.

¹⁵ tam, B.

¹⁶ so, B. S.

jātiyā padatthānam. Khandhapātubhavanalakkhaṇā² jāti.
 Tam jarāya padatthānam. Upadhiparipākakalakkhaṇā jarā.
 Tam maraṇassa padatthānam. Jivitindriyūpacchedalakkha-
 ṇam maraṇam. Tam sokassa padatthānam. Ussukkaka-
 rako soko. Tam paridevassa padatthānam. Lālapakārako³
 paridevo. Tam dukkhassa padatthānam. Kāyasampīlanam
 dukkham. Tam domanassassa padatthānam. Cittasampi-
 lanam⁴ domanassam. Tam upāyāsassa padatthānam. Oda-
 hanakārako upāyāso. Tam bhavassa padatthānam.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti,
 so bhavo. Tam saṃsārassa padatthānam. Niyyanika-
 lakkhaṇo maggo. Tam nirodhassa padatthānam. Tittañ-
 ñutā pitaññutāya padatthānam. Pitaññutā mattaññutāya
 padatthānam. Mattaññutā attaññutāya padatthānam. At-
 taññutā pubbekatapuññatāya⁵ padatthānam. Pubbekata-
 puññatā⁶ patirūpadesaśāsassa padatthānam. Patirūpade-
 savāso sappurisūpanissayassa padatthānam. Sappurisūpa-
 nissayo⁷ attasamāpanidhānassa padatthānam. Attasamā-
 panidhānam silānam padatthānam. Silāni avippaṭṭisārassa
 padatthānam. Avippaṭṭisāro pāmujjassa⁸ padatthānam.
 Pāmujjam pītiyā padatthānam. Pīti passaddhiyā padatthā-
 nam. Passaddhi sukhassa padatthānam. Sukham samā-
 dhissa padatthānam. Samādhi yathābhūtañāṇadassanassa
 padatthānam. Yathābhūtañāṇadassanam nibbidāya pada-
 tthānam. Nibbidā virāgassa padatthānam. Virāgo vimuttiyā
 padatthānam. Vimutti vimuttiñāṇadassanassa padatthā-
 nam.

Evam yo koci upanissayo yo koci paccayo, sabbo so
 padatthānam.

Tenāha āyasmā Mahākaccāno: —

Dhammam deseti jino ti.

Niyutto padatthāno-hāro.

¹ khandhānam pātu°, S. ² lalanappa°, S.

³ cittapīlanam, S. ⁴ °kattaññutāya, B.

⁵ °taññutā, B. ⁶ sappurisasannissayo, S.

⁷ pāmo°, B.

§ 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttamhi ekadhamme ti ayaṃ lakkhaṇo-hāro.

2. Kiṃ lakkhayati¹?

Ye dhammā ekalakkhaṇā, tesam dhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kiṃ bhavē?

Yathāha Bhagavā: —

Cakkhum² bhikkhave anavatṭhitam ittaram parittam pabhaṅgu, parato dukkham byasanam calaṃ³ kukkulaṃ saṃkhāram⁴ vadhakaṃ⁴ amittamajjhe.

Imasmim cakkhusiṃ vutte avasiṭṭhāni ajjhattikāni āyatanaṇi vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatanaṇi vadhakaṭṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

Atīte Rūdha rūpe anapekko⁵ hoti, anūgataṃ rūpaṃ mā abhinandi, paccuppannassa rūpassa nibbidāya virāgāya nirōdhāya cūgāya paṭinissaggāya patipajja.

Imasmim rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte⁶ vadhakaṭṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

Yesā ca susamāraddhā niccaṇi kāyagatā sati

akiccaṃ te na sevanti kicce sātaccakūriṇo (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā⁷ dhammagatā⁸ ca. Tathā yaṃ kiñci diṭṭhaṃ vā suttaṃ vā mutaṃ vā ti vutte vuttaṃ bhavati viññātaṃ.

Yathā cāha Bhagavā: —

¹ lakkhiyati, B. S.

² cakkhu, S.

³ calanam, B.

⁴ saṃkhārava°, S.

⁵ °pekkho, S.

⁶ cf. S. III, p. 109 sqq.

⁷ cittā°, S.

⁸ dhammā°, B.

Tasmā ti ha tvam¹ bhikkhu kāye kāyānupassī viharāhi² ātāpi sampajāno satimā vineyya loke abhiijjhādomanassam.

Ātāpi ti viriyindriyam. Sampajāno ti paññindriyam. Satimā ti satindriyam. Vineyya loke abhiijjhādomanassan ti samādhindriyam.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā³ bhāvanāpāripūrim gacchanti.

Kena kārāṇena?

Ekalakkaṇattā catunnam indriyānam.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā bhāvanāpāripūrim gacchanti. Catūsu sammappa-dhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripūrim gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcendriyāni bhāvanāpāripūrim gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripūrim gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripūrim gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrim gacchati. Sabbe ca⁴ bodhaṅgamā⁵ dhammā bodhipakkiyā bhāvanāpāripūrim gacchanti.

Kena kārāṇena?

Sabbe hi bodhaṅgamā⁶ dhammā⁷ bodhipakkiyā niyyā-nikalakkhanena ekalakkaṇā.

Te⁸ ekalakkaṇattā bhāvanāpāripūrim gacchanti.

Evam⁹ akusalā pi¹⁰ dhammā ekalakkaṇattā pahānam abbattham gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahiyanti, āhārā c'assa pariññam gacchanti, upādānehi anupādāno bhavati, yogehi ca visamyutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, oghehi ca nitinno bhavati, sallehi ca visallo bhavati, viññāṇaṭṭhitiyo c'assa pariññam gacchanti, agatigamanehi¹¹ ca¹² na agatim¹³ gacchanti.

¹ tam, S.

² orati, S.

³ 'va, B.

⁴ bojjh, S.

⁵ om. B.

⁶ tena, B., S.

⁷ S. adds pi.

⁸ om. B., S.

⁹ oṇesu hi, S.

¹⁰ bhavati, S.

Evam akusalā pi dhammā ekalakkhaṇattā pahānaṃ
abbhatthaṃ gacchanti.

Yattha vā pana rūpindriyaṃ desitaṃ, desitā tatth¹ eva²
rūpadhātu² rūpakkhando³ rūpañcāyatanam. Yattha vā
pana sukhā vedanā desitā, desitaṃ tattha sukhindriyaṃ
somanassindriyaṃ dukkhasamudayo ca ariyasaccam. Yattha
vā pana dukkhā vedanā desitā, desitaṃ tattha dukkhindri-
yaṃ domanassindriyaṃ dukkhañ ca ariyasaccam. Yattha
vā pana adukkhamasukhā vedanā desitā, desitaṃ tattha
upekkhindriyaṃ⁴ sabbo ca paṭiccasamuppādo.

Kena kāraṇena?

Adukkhamasukhāya hi vedanāya avijjā⁵ anuseti⁶, avijjā-
paccayā saṃkhārā, saṃkhārapaccayā viññānaṃ, viññāṇa-
paccayā nāmarūpaṃ, nāmarūpapaccayā chaḷāyatanam⁷,
chaḷāyatanapaccayā⁷ phasso, phassapaccayā vedanā, veda-
nāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā
bhavo, bhavapaccayā jāti, jātipaccayā jarāmarasokapari-
devadukkhadomanassūpāyāsū sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo
hoti⁸.

So ca sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo,
vitarāga-vītaḍosa-vītamoha-ariyadhammehi hātabbo.

Evam ye dhammā ekalakkhaṇā kiccato ca lakkhaṇato
ca sāmāññato ca cutupapātato⁹ ca, tesam dhammānaṃ
ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenāha āyasmā Mahākaccāno¹⁰: —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo-hāro.

§ 6. Catubyūha-hāra.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayaṃ.

Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ
ca pubbāparasandhi ca gavesitabbā¹¹.

¹ tattha, B₁. ² °dhātum, S. ³ om. S. ⁴ upekhi°, B.
⁵ abhijjhā, S. ⁶ °tī ti, S. ⁷ sa°, B₁. S. ⁸ ti, B₁.
⁹ cutupātato, B₁. ¹⁰ °kaccāyano, B. ¹¹ °tabbo, B. B₁.

a) Tattha katamaṃ neruttam?

Yā nirutti padasamhitā, yaṃ dhammānaṃ namaṣo ¹ñāṇam.

Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhamma²ssa
ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ³
vuccati atthakusalo dhammakusalo byañjanakusalo nirutti-
kusalo pubbāparakusalo desanākusalo aññatādhivacanakusalo
anāgatādhivacanakusalo paccuppannādhivacanakusalo itthā-
dhivacanakusalo purisādhivacanakusalo upamsakādhiva-
canakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evam sabbāni⁴ katabbāni janapadaneruttāni⁵ sabbā ca
janapadaniruttiyo⁶, ayaṃ nirutti padasamhitā.

b) Tattha katamo adhippāyo?

Dhammo have rakkhati dhammacāriṃ⁷

chattam mahantaṃ yatha⁸ vassakāle

esānisamso⁹ dhamme suciṇṇe

na duggatūṃ gacchati dhammacārī ti (Cf. p. 6).

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāmā bhavissanti, te dhamma-
cārī¹⁰ bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Coro yathā sandhimukhe guhīto

sakammunā haññate bajjhate ca

evam ayaṃ pecca¹¹ pajā parattha

sakammunā haññate bajjhate cā ti (Cf. Thag. v. 786).

Idha Bhagavato ko adhippāyo?

Saṅcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ duk-
khavedaniyānaṃ anittamaṃ asātaṃ vipākamaṃ paccanubha-
vissatī ti ayaṃ ettha Bhagavato adhippāyo.

Suḥhakāmāni bhūtāni yo daṇḍena vihiṃsati¹²

*attano sukham esāno pecca¹³ na labhate sukhaṃ ti (Dhp.
v. 131).*

Idha Bhagavato ko adhippāyo?

Ye sukkena atthikā bhavissanti, te pāpakam¹⁴ kammam¹⁵
na karissanti ti ayaṃ ettha Bhagavato adhippāyo.

¹ B. adds ca.

² S. adds pi.

³ niruttāni, B. B.

⁴ neruttiyo, B. S.

⁵ ori, S.

⁶ yathā, B. S.

⁷ etāni, S.

⁸ cārino, B.

⁹ pacca, B. S.

¹⁰ vihaññati, B.

¹¹ pacca, B. B.; all MSS. add so.

¹² pāpa, S.

*Middhī¹ yadā hoti mahagghaso ca
 * niddāyitā samparivattasāyī
 mahāvarāho va nivāpapaṭṭho²
 punappunam gabbham upeti mando ti* (Dhp. v. 325;
 Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmaranena aṭṭiyitukāmā³ bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā pubbarattā-pararattam jāgariyānuyogam anuyuttā vipassakā⁴ kusalesu dhammesu sagāravā ca sabrahmacārisu⁵ thesesu navesu majjhimesu ti ayam ettha Bhagavato adhippāyo.

*Appamādo amatapadam⁶ pamādo maccuno padam
 appamattā na miyyanti ye pamattā yathā matā ti*
 (Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanam pariyesitukāmā bhavissanti, te appamattā viharissanti ti ayam ettha Bhagavato adhippāyo. Ayam adhippāyo.

c) Tattha katamam nidanam?

Yathā so Dhaniyo gopulako Bhagavantam āha (S. N. I, 2): —

*Nandati puttehi⁷ puttimā
 gopiko gohi tatthi⁸ eva nandati
 upadhī hi narassa nandanā
 na hi so nundati yo nirūpadhi ti* (v. 16 = v. 33),

Bhagavā āha: —

*Socati puttehi⁷ puttimā
 gopiko gohi tatthi⁸ eva socati
 upadhī hi narassa socanā
 na hi socati yo nirūpadhi ti* (v. 17 = v. 34).

Iminā vatthunā iminā uidānena evam nāyati: idha Bhagavā bāhiram pariggaham upadhim⁸ āhā ti.

Yathā ca Māro pāpimā Gijjhakūṭā pabbatā puthusilam pātesi, Bhagavā āha: —

¹ middhi, B. B.

² ovuddho, B.

³ aṭṭi°, B.; aṭṭa°, B.

⁴ °nā, S.

⁵ brahma°, B. B.

⁶ °tam p°, all MSS.

⁷ °hi ti, S.

⁸ °dhi, B. S.

*Sace pi kevalam sabbam Gijjhakūṭam calessasi*¹
*n'eva*² *sammāvimuttānaṃ*³ *buddhānaṃ atthi iñjitaṃ* (S. I,
 p. 109).⁴

Nabham phaleyya paṭhaviṃ caleyya
*sabbe 'va*⁴ *pāṇā uda santaseyyuṃ*
sallam pi ce urasi kampayeyyūṃ
upadhīsu tāṇaṃ na karonti buddhā ti (S. I, p. 107).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā kāyam upadhiṃ⁵ āhā ti.

Yathā cāha: —

*Na taṃ dalhaṃ*⁶ *bandhanam āhu dhīrā*
*pid*⁷ *āyasaṃ*⁸ *dāriyaṃ pabbajaṇ ca*
sārattarattā maṇikuṇḍalesu
*puttesu dāresu ca yā apekkhā*⁹ *ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā bāhiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

Etam dalhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sithilaṃ duppamāṇaṃ
etam pi chetvāna paribhajanti
*anapekkhino*¹⁰ *kāmasukhaṃ pahāyā ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā bāhiravatthukāya taṇhāya pahānam āhā ti.

Yathā¹¹ cāha¹¹: —

Āturaṃ usuciṃ pūtiṃ dugandhaṃ dehanissitaṃ
*paggharantaṃ divārattaṃ*¹² *bālānaṃ abhinanditaṃ ti* (Cf.
 Thag. v. 394; Dh. A. p. 316; Thig. vv. 19. 82).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā ajjhattikavatthukāya taṇhāya pahānam āhā ti.

Yathā cāha: —

¹ °lessati, B.; calissati, S.; caleyyasi, B. ² na ca, S.

³ samāvi°, B.; samādhi°, S. ⁴ ca, S.

⁵ °dhi, B. S. ⁶ B. puts dalhaṃ before na taṃ.

⁷ yaṃ, S. ⁸ ay°, S.

⁹ apekkhā, S. ¹⁰ °pekkhino, S.

¹¹ om. B. S. ¹² °ratti, B. S.

*Ucchinda¹ sineham attamo
kumudaṃ sārādikaṃ va pāṇinā
santimaggam eva brūhaya
nibbānaṃ Sugatena desitaṃ ti* (Dhp. v. 285).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Idaṃ nidānaṃ.

d) Tattha katamo pubbāparasandhi?

Yathāha²: —

*Kāmandhā jālasacchannā taṇhāchadanachādītā
pamattabandhanābaddhā³ macchā va kumināmukhe
jarāmarāṇaṃ⁴ anventi⁴, vaccho khīrapako⁵ va mātaraṃ ti*
(Ud. p. 76; cf. Thag. v. 297).

Ayaṃ kāmataṇhā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha⁶: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati
andhatamaṃ⁷ tadā hoti yaṃ rāgo sahate naraṃ ti* (Cf. p. 12).

Iti andhatāya ca sacchannatāya⁸ ca sā yeva taṇhā abhīlapitā.

Yaṇ cāha: —

Kāmandhā jālasacchannā⁹ taṇhāchadanachādītā ti yaṇ cāha: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati ti imehi padehi pariyuṭṭhānehi sā yeva taṇhā abhīlapitā.

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhavikā.

Yaṇcāha: kāmā ti ime kilesakāmā, yaṇ cāha: jālasacchannā⁹ ti tesāṃ yeva kāmānaṃ payogena pariyuṭṭhānaṃ dasseti.

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā bandhanaṃ vuttā¹⁰.

Ye edisikā, te jarāmarāṇaṃ anventi.

¹ ucchinna, B.₁. ² yathā cāha, B.₁. ³ nābandhā, all MSS.

⁴ om. S. ⁵ khirupako, B. S. ⁶ yathā cāha, B.₁ S.

⁷ andhaṃ ta°, S. ⁸ paccho°, B.₁ S.

⁹ paccho°, B.₁ S. ¹⁰ vuttam, B.

Ayaṃ Bhagavatā yathānikkhiṭṭagāthābalena¹ dassitā:
jarāmarāṇaṃ anventi ti.

*Yassa papañcā² ṭhiti³ ca n'atthi
sandānaṃ⁴ palighaṇṇaṃ ca vītivatio
tan nittāṇhaṃ munim carantaṃ
na vijānāti sadevako pi loko ti (Ud. p. 77).*

Papañcā nāma taṇhā diṭṭhimānā tadabhisamkhatā ca
samkhārā. Ṭhiti⁴ nāma anusayā. Sandānaṃ⁵ nāma
taṇhāya⁶ pariyuṭṭhānaṃ. Yāni chaṭṭimsa taṇhāya jāliniṃ
vicarītāni. Paligho nāma moho. Ye ca papañcā⁶-sam-
khārā yā ca ṭhiti⁴ yaṃ⁷ sandānaṃ⁸ ca yaṃ⁷ palighaṇṇaṃ ca,
yo etaṃ sabbhaṃ samatikkanto ayaṃ vuccati nittāṇho iti.

Tattha pariyuṭṭhānasamkhārā: diṭṭhadhammavedaniyā vā
upapajjavedaniyā vā aparāpariyavedaniyā⁹ vā¹⁰.

Evam taṇhā tividhaṃ phalaṃ deti: diṭṭhe¹¹ vā dhamme
upapajje vā apare vā pariyāye. Evaṃ Bhagavā āha: —

*Yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā
manasā vā, tassa vipākaṃ anubhoti diṭṭhe¹¹ vā dhamme
upapajje vā apare vā pariyāye ti.*

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ diṭṭhadhammavedaniyaṃ vā kam-
maṃ upapajjavedaniyaṃ vā kammaṃ aparāpariyavedani-
yaṃ¹² vā¹³ kammaṃ.

Evaṃ kammaṃ tidhā vipaccati: diṭṭhe¹¹ vā dhamme
upapajje¹⁴ vā apare¹⁵ vā¹⁵ pariyāye¹⁵.

Yathāha: —

*Yaṇ ce bālo idha pānātipātī hoti | pe¹⁶ | micchādiṭṭhī
hoti, tassa diṭṭhe¹⁷ vā¹⁷ dhamme vipākaṃ paṭisaṃvedeti
upapajje¹⁸ vā apare vā pariyāye ti.*

¹ °phalena, B. S. ² papañcāṭṭh°, S.; °dhiti, B.

³ sandh°, B. B. S.; sant°, Com.

⁴ dhi°, B. ⁵ taṇhā, B.; S. adds ca. ⁶ °ca, S.

⁷ om. B. S. ⁸ sandh°, S. ⁹ °pariyāyave°, B.

¹⁰ om. B. ¹¹ diṭṭhe °va, S.

¹² aparāpariyāya, B. B.; aparāpariyāya vā ve°, S.; but
cf. Mil. p. 108 aparāpariyakammaṃ.

¹³ om. S. ¹⁴ °jjam, B. S. ¹⁵ aparāpariyāye, S.

¹⁶ pa, B.; la, B. ¹⁷ diṭṭhe °va, B.

¹⁸ °jjam, B.; °jja, S.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyutthānaṃ paṭisaṃkhānabalena pahātabbam, saṃkhārā dassanabalena, chaṭṭimsa taṇhāvicaritāni¹ bhāvanābalena pahātabbāni ti.

Evam taṇhā pi tidhā pahīyyati: yā nittanṇatā ayam sa-upādisesā nibbānadhātu, bheda kāyassa ayam anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yaṇ cāha Bhagavā²: —

Papañceti atitānāgata-paccuppannaṃ calikkhaviññeyyaṃ rūpaṃ ārabbhā ti³ yaṇ cāha Bhagavā: —

Atite Rādha rūpe anapekko⁴ hoti⁵, anāgataṃ rūpaṃ mā⁶ abhinandi⁷, paccuppannassa⁸ rūpassa⁹ nibbidāya virāgāya nirodhāya cāgāya⁷ paṭinissaggāya paṭipajjā ti (Cf. p. 30).

Idaṃ Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atitānāgata-paccuppannassa abhinandanā, idaṃ ekattaṃ⁸. Api ca aññamaññehi padeli aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma⁹ dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evam suttena suttam samsandayitvā pubbāparena saddhim¹⁰ yojayitvā suttam nidditthaṃ bhavati¹¹.

2. So¹² cāyam¹³ pubbaparo sandhi catubbidho: atthasandhi, byañjanasandhi, desanāsandhi, niddesasandhi ti.

aa) Tattha atthasandhi chappadāni: saṃkāsanā, pakāsanā, vivaranā, vibhajanā, uttānikammata¹⁴, paññatti ti.

bb) Byañjanasandhi chappadāni: akkharam, padaṃ, byañjanam, ākāro, nirutti, niddeso ti².

cc) Desanāsandhi: na ca paṭhavim nissāya jhāyati jhāyī¹⁵ jhāyati ca, na ca āpam nissāya jhāyati jhāyī jhāyati ca, na ca tejam nissāya jhāyati jhāyī jhāyati ca,

¹ sa^o, B. B.; concerning the 36 taṇhā see Childers, p. 496 a.

² om. B. S. ³ °pekkho, S.

⁴ hohi, B.; the present is used for the imp.

⁵ mābhi^o, B. B. ⁶ °ppannarūpassa, B.; B. omits rūpassa.

⁷ om. B. ⁸ ekattham, B. B. ⁹ om. B. B.

¹⁰ sandhi, B. B. ¹¹ Bhagavatā, B. S. ¹² yo, S.

¹³ 'yam, B. ¹⁴ °kammaṃ tam, S.

¹⁵ jhāyī, B. S. throughout.

na ca vāyuma¹ nissāya jhāyati jhāyī jhāyati ca | pe² | na ca ākāsaṇaṇcāyatanam nissāya . . . na ca viññāṇaṇcāyatanam nissāya . . . na ca ākiñcaṇṇāyatanam nissāya . . . na ca nevasaṇṇānāsaṇṇāyatanam nissāya . . . na ca imama lokam nissāya na ca param lokam nissāya jhāyati jhāyī jhāyati ca, yam idam ubhayam antarena diṭṭham sutam mutam viññātam pattam pariyesitam vitakkitam vicāritam³ manasānuvicintitam⁴, tam pi na⁵ nissāya jhāyati jhāyī jhāyati ca. Ayam sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitena cittaena na nāyati jhāyanto (Cf. A. V, p. 324sq.).

Yathā Māro pāpimā Godhikassa kulaputtassa viññāṇam samanvesanto na jānāti na passati (S. I, p. 120sq.).

So hi papaṇcātīto, taṇhāpahānena diṭṭhinissayo pi 'ssa n'atthi.

Yathā ca Godhikassa, evaṃ Vakkalissa⁶ (S. III, p. 119sq.).

Sadevakena lokena samārakena sabrahmakena sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitacittā na nāyanti jhāyamānā.

Ayam desanāsandhi.

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisitabbā⁷. Anissitacittā kusalapakkhena niddisitabbā. Nissitacittā saṃkilesena⁸ niddisitabbā. Anissitacittā vodānena niddisitabbā. Nissitacittā saṃsārapavattiyā niddisitabbā. Anissitacittā saṃsāranivattiyā niddisitabbā. Nissitacittā taṇhāya ca avijjāya ca niddisitabbā. Anissitacittā samathena ca vipassanāya ca niddisitabbā. Nissitacittā ahirikena ca anottappena ca niddisitabbā. Anissitacittā hiriya ca ottappena ca niddisitabbā. Nissitacittā asatiyā ca asampajaññena ca niddisitabbā. Anissitacittā satiya ca sampajaññena ca niddisitabbā. Nissitacittā ayoniya⁹ ca ayo-

¹ vāyama, S.

² pa, B.

³ vicaritam, B.

⁴ °nucintitam, B.

⁵ B. puts na after nissāya.

⁶ Vakkalikassa, S.

⁷ in B, nearly always written with ss.

⁸ kilesena, B.

⁹ °niso, S.

nisomanasikārena ca niddisitabbā. Anissitacittā yoniā¹ ca yonisomanasikārena ca niddisitabbā. Nissitacittā ko-sajjena ca dovacassena ca niddisitabbā. Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā. Nissitacittā assaddhiyena ca pamādena ca niddisitabbā. Anissitacittā saddhāya ca appamādena ca niddisitabbā. Nissitacittā asaddhammasavanena ca asamvarena² ca niddisitabbā. Anissitacittā saddhammasavanena ca samvarena ca niddisitabbā. Nissitacittā³ abhijjhāya ca byāpādena ca niddisitabbā. Anissitacittā anabhijjhāya⁴ ca⁴ abyāpādena⁴ ca⁴ niddisitabbā. Nissitacittā nīvaraṇehi ca saṃyojanīyehi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiyā⁵ avijjāvirāgāya⁶ ca⁶ paññāvimuttiyā⁶ niddisitabbā. Nissitacittā ucchedaditthiyā ca sassataditthiyā ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitabbā.

Ayaṃ niddeśasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

§ 7. Āvatta-hāra.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ.

Ārabbhatha nikkhamatha yuñjatha buddhasāsane
dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti (S. I,
p. 157; Thag. v. 256).

Ārabbhatha nikkhamathā ti viriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhissa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññāya padaṭṭhānaṃ.

Ārabbhatha nikkhamathā ti viriyindriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhindriyassa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññindriyassa padaṭṭhānaṃ.

¹ oniso, S. ² varapaṇa, B. B. ³ S. omits this phrase.

⁴ B. S. transpose these words.

⁵ S. adds ca.

⁶ avijjāya virāgāpaññā°, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānaṃ¹ vā sattānaṃ² yoge yuñjantānaṃ vā³ ārambho.

Tattha ye na yuñjanti, te pamādamūlakā⁴ na yuñjanti.
So pamādo duvidho: taṇhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññānenā nivuto ñeyyatṭhānaṃ⁵ na ppajānāti pañcakkhandhā uppādaya, adhammā ti ayam⁶ avijjāmūlako. Yo taṇhāmūlako so tividho: anuppannānaṃ bhogānaṃ uppādāya pariyesanto pamādam āpajjati, uppannānaṃ bhogānaṃ ārakkhanimittam paribhoganimittāñ ca pamādam āpajjati. Ayam loka catubbidho pamādo: ekavidho avijjāya, tividho taṇhāya.

Tattha avijjāya nāmakāyo padaṭṭhānaṃ, taṇhāya rūpakāyo padaṭṭhānaṃ. Tam kissa hetu? Rūpīsu bhavesu ajjhosānaṃ, arūpīsu samīnoho.

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arūpīno khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā?

Taṇhāya ca avijjāya ca.

Tattha taṇhā dve upādānāni: kāmupādānañ ca sīlabba-tupādānañ ca, avijjā dve upādānāni: diṭṭhupādānañ ca attavādupādānañ ca.

Imehi catūhi upādānehi ye sa-upādānā⁴ khandhā⁴ idaṃ dukkhaṃ, cattāri upādānāni ayam samudayo.

Pañcakkhandhā dukkhaṃ⁵.

Tesaṃ Bhagavā pariññāya ca⁶ pahānāya ca dhammaṃ deseti, dukkhassa pariññāya⁷ samudayassa pahānāya.

Tattha yo tividho taṇhāmūlako pamādo anuppannānaṃ bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānaṃ ārakkhanañ ca karoti paribhoganimittāñ ca.

Tassa sampativedhena rakkhanā paṭisaṃharaṇā, ayam samatho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādañ ca assādato ādinavañ ca

¹ āy°, B. B.

³ °mūlikā, B.

⁵ dukkhā, S.

² om. S.

⁴ °dāna°, S.

⁶ om. B.

⁷ °yam, S.

ādinavato nissaraṇaṇ ca nissaraṇato okāraṇ¹ ca saṃkilesaṇ
ca vodānaṇ ca nekkhamme² ca ānisamsaṃ.

Tattha yā vīmaṃsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti: samatho
ca vipassanā ca. Imesu dvisu³ dhammesu bhāviyamānesu
dve dhammā pahiyanti: taṇhā ca avijjā ca. Imesu dvisu⁴
dhammesu pahīnesu cattāri upādānāni nirujjhanti: upādā-
nanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātini-
rodhā jarāmaranasokaparidevadukkhadomanassūpāyāsā ni-
rujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimākāni ca⁵ dve saccāni dukkhaṃ⁶ samudayo
ca, samatho ca vipassanā⁷ ca maggo, bhavanirodho nib-
bānaṃ⁸.

Imāni cattāri saccāni.

Tenāha Bhagavā⁹: — Ārabbhatha nikkhamathā ti.

*Yathā pi mūle anupaddare dalhe
chinno pi rukkho punu-d-eva rūhati
eraṃ pi taṇhānusaye anūhate⁸
nibbattati dukkhaṃ idaṃ punappunaṃ* (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhaya?

Bhavatanhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpacca-
yā hi⁹ bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-
upādānā khandhā idam dukkhaṃ, cattāri upādānāni ayaṃ¹⁰
samudayo.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā parinīṇāya ca pahānāya ca dhammaṃ
deseti dukkhassa parinīṇāya samudayassa pahānāya.

¹ vo°, B.

² nikkhamme, S.; nikkhame, B. B.

³ dvesu, S.

⁴ dvesu, S.; om. B.

⁵ om. B.

⁶ dukkhā, S.

⁷ °naṇ ca, S.

⁸ anu°, B. S.; 'nuhate, B.

⁹ ti, S.

¹⁰ om. B. S.

Yena taṇhānusayaṃ samūhanati, ayaṃ samatho, yena taṇhānusayaṃ paccayaṃ avijjāṃ vārayati¹, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalaṃ: rāgavirāgā cetovimutti, vipassanāya phalaṃ: avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkhaṃ samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenūha Bhagavā²: — Yathā pi mūle ti.

*Sabbapāpassa akaraṇaṃ kuslass'³ ūpasampadā³
sacitta⁴, iriyodapanaṃ etaṃ buddhāna⁴ sāsana⁴ ti⁵ (Dhp.
v. 183).*

Sabbapāpam nāma tīni duccaritāni: kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ. Te dasa akusalakamma-pathā: pānātipāto, adinnādānam, kāmesu micchācāro, musāvādo, pisunā⁶ vācā⁶, pharusā⁷ vācā⁷, samphappalāpo, abhiijhā, byāpādo, micchādītthi.

Tāni dve kammāni: cetanā cetasikaṇ ca.

Tattha yo ca pānātipāto yā ca pisunā⁶ vācā⁶ yā ca pharusā⁷ vācā⁷, idaṃ dosasamutthānaṃ⁸, yaṇ ca adinnādānam yo ca kāmesu micchācāro yo ca musāvādo, idaṃ lobhasamutthānaṃ⁸, yo samphappalāpo, idaṃ mohasamutthānaṃ⁸.

Imāni satta kārāṇāni cetanākammaṇaṃ.

Yā abhiijhā, ayaṃ lobbo akusalamūlaṃ. Yo byāpādo, ayaṃ doso akusalamūlaṃ. Yā micchādītthi, ayaṃ micchāmaggo.

Imāni tīpi kārāṇāni cetasikakammaṇaṃ⁹.

Tenāha: cetanākammam cetasikakammaṇaṃ⁹ ti.

Akusalamūlaṃ payogaṃ gacchantam catubbidham agatim gacchati: chandā, dosā, bhayā, mohā.

¹ samūhanati, S. ² om. B., S. ³ lassassa upa°, B., S.

⁴ nusāsa°, S. ⁵ om. B., ⁶ navācā, B.

⁷ savācā, B. ⁸ samudaṭṭh°, S. ⁹ sikaṃ k°, B., S.

Tattha yaṃ chandā agatim gacchati, idaṃ lobha-samuṭṭhānaṃ, yaṃ dosā agatim gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatim gacchati, idaṃ mohasamuṭṭhānaṃ.

Tattha lobho asubhāya pahīyyati, doso mettāya, moho paññāya. Tathā lobho upekkhāya pahīyyati, doso mettāya ca karuṇāya ca, moho muditāya pahānaṃ abbhatthaṃ gacchati.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādīṭṭhi, micchāsampakappo, micchāvācā, micchākammanto, micchā-ājīvo, micchāvāyāmo, micchāsati, micchāsamādhī. Idaṃ vuccati sabbapāpaṃ.

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriya akaraṇaṃ anajjhācāro¹, idaṃ vuccati sabbapāpassa akaraṇaṃ.

Aṭṭhasu micchattesu pahīnesu aṭṭha sammattāni sampajjanti.

Aṭṭhannaṃ sammattānaṃ yā kiriya karaṇaṃ sampādanaṃ, ayam vuccati kusalassa upasampadā.

Sacittapariyodapanā ti atitassa maggassa bhāvanākiriyaṃ², tassa² sati². Cित्ते pariyodapite pañcakkhandhā pariyodapitā bhavanti. Evaṃ hi Bhagavā āha: —

Cetovissuddhattham bhikkhave Tathāgate brahmacariyaṃ vussatī ti.

Duvidhā³ pariyodapanā: nīvaraṇapahānaṃ ca anusaya-samugghāto ca, dve ca⁴ pariyodapanabhūmiyo: dassana-bhūmi ca bhāvanābhūmi ca.

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkhaṃ, yato pariyodapeti, ayam samudayo, yena pariyodapeti, ayam maggo, yaṃ pariyodapitaṃ, ayam nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

*Dhammo have rakkhati dhammacāriṃ⁵
chattaṃ mahantaṃ yathā⁶ vassakāle*

¹ anācāro, S.

² °kiriyaṃ sati, B.; °kiriyaṃ dassati, S.

³ B. B., add hi. ⁴ om. B. ⁵ °ri, S. ⁶ yathā, B. S.

esānisaṃso dhamme sucinṇe

na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).

Dhammo nāma duvidho: indriyasamvaro maggo¹ ca.
Duggati nāma duvidhā: deva-manusse² vā? upanidhāya
apāyā duggati, nibbānaṃ vā upanidhāya sabbā upapattiyo
duggati³.

Tattha yā samvarasile akhaṇḍakāritā, ayaṃ dhammo
sucinṇo apāyehi rakkhati.

Evam Bhagavā āha: —

Dvedhā bhikkhave sīlavato gatiyo: devā ca manussā ca.

Evaṃ ca Nālandāyaṃ nigame Asibandhakaputto gāmaṇi
Bhagavantam etad avoca: —

*Brāhmaṇā bhante pacchābhūmakō kāmāṇḍalukā⁴ sevāla-
mālika⁵ udakorohakā aggiparicārakā. Te mataṃ kālāṃ-
kataṃ uyyāpentī nāma saññāpentī nāma saggāṃ nāma
okkamenti⁶. Bhagvā pana bhante pahoti tathā kātum,
yathā sabbo loko kāyassa bhedaṃ parammarāṇā sugatiṃ
saggāṃ lokāṃ upapajjeyyā⁷ ti.*

Tena hi gāmaṇi taṃ yev' etthu paṭipucchissāmi, yathā
te khameyya tathā naṃ⁸ byākareyyāsi. Taṃ kiṃ maññasi
gāmaṇi? Idh' assa puriso pāṇātipātī adinnādāyī kāmesu
micchācārī musāvādī pisunavāco⁹ pharusavāco⁹ samphappa-
lāpī abhiññhūlu byāpannacitto micchādittṭhiko. Taṃ enaṃ
mahājanakāyo saṃgamaṃ samāgamaṃ āyāceyya thomeyya
pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedaṃ
parammarāṇā sugatiṃ saggāṃ lokāṃ upapajjatū¹⁰ ti. Taṃ
kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakā-
yassa āyācanahetu vā thomanahetu vā pañjalikaṃ anupari-
sakkanahetu vā kāyassa bhedaṃ parammarāṇā sugatiṃ saggāṃ
lokāṃ upapajjeyyā¹⁰ ti?

No h'etaṃ bhante.

*Seyyathā pi gāmaṇi puriso mahatiṃ puthusilaṃ gambhīre
udakarahade¹¹ pakkhipeyya. Taṃ enaṃ mahājanakāyo*

¹ deve vā manusse, S.

² om. B.

³ 'ti ti, B.

⁴ kā°, B.

⁵ 'laka, S.

⁶ 'manti, S.

⁷ upajj°, S.

⁸ 'nāvāco, S.

⁹ om. S.

¹⁰ uppajj°, S.

¹¹ udakadahe, B.

saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ummuja¹ bho² puthusile uppilava² bho² puthusile thalam uppilava² bho² puthusile ti. Tam kim maññasi gāmaṇi? Api nu sū mahatī puthusilā mahato janakūyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā ummujeyya vā uppilaveyya³ vā thalam vā uppilaveyyā³ ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pañātīpātī | pe⁴ | micchādīthiko. Kiñcāpi naṃ mahājānakāyo saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kūyassa bheda parammarāṇa sugatiṃ saggaṃ lokaṃ upapajjātū⁵ ti. Atha kho so puriso kūyassa bheda parammarāṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjeyya⁵. Tam kim maññasi gāmaṇi? Idh'assa⁶ puriso pañātīpātā paṭivirato | pe⁷ | sammādīthiko. Taṃ enaṃ mahājānakāyo saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kūyassa bheda parammarāṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjātū⁵ ti. Tam kim maññasi gāmaṇi? Api nu so puriso mahato janakūyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kūyassa bheda parammarāṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjeyyā⁵ ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbhaṃ vā telakumbhaṃ vā gambhiraṃ udakarahadaṃ⁸ ogāhitvā bhindeyya, tatrūyassa⁹ sakkarā vā¹⁰ kathalū vā, sū adho gāmi assa. Yaṇ ca khvassa tatra¹¹ sappi va telaṃ va, taṃ¹² uddhaṃ gāmi assa. Tam enaṃ mahājānakāyo saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: osida¹³ bho¹³ sappi tela samsida¹⁴ bho¹⁴ sappi tela¹⁵ avamgaṇṇa¹² bho¹² sappi¹² telā¹² ti¹². Taṃ¹⁵ kim maññasi gāmaṇi? Api nu

¹ ojjato, S.

² uplava bho, B.; S. has uppilavato.

³ upla°, B.

⁴ pa, B.

⁵ uppajj°, S.

⁶ icc' assa, S.

⁷ B. gives it in full extent.

⁸ udakadahap, B.

⁹ tatra yassa, B. B.

¹⁰ om. B., S.

¹¹ tattha, B.

¹² om. S.

¹³ odatō, B.; odatā, S.

¹⁴ odatō, S.

¹⁵ telā ti, S.

*taṃ sappi telaṃ mahato janakāyassa āyācanahetu vā thoma-
nahetu vā pañjalikaṃ anupariśakkanahetu vā osideyya
vā saṃsideyya vā ayaṃ¹ vā² gaccheyyā ti?*

No h'etaṃ bhante.

*Evaṃ eva llo gāmaṇi yo so³ puris⁴ pāṇātipātā paṭi-
virato | pe⁴ | sammāditṭhiko. Kiñcāpi n⁵ mahājanakāyo
saṃgama samāgama āyuceyya thomeyya pañjaliko anu-
parisakkeyya: ayaṃ⁶ puriso kāyassa bheda parammaraṇā
apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjātū ti. Atha
llo so puriso kāyassa bheda parammaraṇā sugatiṃ saggaṃ
lokaṃ upapajjeyya (S. IV, p. 312 sqq.).*

Iti dhammo sucinno apāyehi rakkhati.

*Tattha yā maggassa tikkhata adhimattatā, ayaṃ dhammo *
sucinno sabbāhi upapattihi rakkhati. Evaṃ Bhagavā āha: —*

*Tasmā rakkhitacittassa sammāsaṅkappajocaro⁷
sammāditṭhipurekkharo natvāna udayabbayaṃ
thīnamiddhābhū bhikkhu sabbā duggatiyo jahe ti
(Ud. p. 38).*

Tattha duggatīnam hetu: tanhā ca avijjā ca.

*Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-
upādānā⁸ khandhā⁸ idam dukkhaṃ, cattāri upādānāni
samudayo⁹.*

Pañcakkhandhā dukkhaṃ.

*Tesam Bhagavā pariññāya ca pahānāya ca dhammaṃ
deseti dukkhasa pariññāya samudayassa pahānāya.*

*Tattha tanhāya pañcendriyāni rūpīni¹⁰ padaṭṭhānaṃ,
avijjāya manindriyaṃ padaṭṭhānaṃ.*

*Pañcendriyāni rūpīni¹⁰ rakkhanto samādhim bhāvayati
tanhaṃ ca niggahāti. Manindriyaṃ rakkhanto vipassanaṃ
bhāvayati avijjāṃ ca niggahāti.*

*Tanhāniggahena dve upādānāni pahiyanti: kamupādā-
naṃ ca sīlabbatupādānaṃ ca. Avijjāniggahena dve upādānāni
pahiyanti: diṭṭhupādānaṃ ca attavādupādānaṃ ca.*

¹ ava, S.

² om. S.

³ 'ssa, B.

⁴ pa, B.

⁵ taṃ, S.

⁶ B₁. S. add so.

⁷ 'rā, S.

⁸ 'nakkhandhā, S.

⁹ ayaṃ sam°, B.

¹⁰ rūpīni, B. B₁; rūpāni, S.

Catūsu upādānesu pahīnesu dve dhammā bhāvanāpāri-
pūrim gacchanti: samatho ca vipassanā ca.

Idam vuccati brahmacariyan ti.

Tattha brahmacariyassa phalaṃ cattāri sāmāññaphalāni:
sotāpattiphalam, sakadāgāmiphalam, anāgāmiphalam, ara-
hattam¹ aggaphalam².

Imāni cattāri brahmacariyassa phalāni ti³.

Iti purimakāni ca dve saccāni dukkham⁴ samudayo⁴
cā⁵, samatho ca vipassanā ca brahmacariyañ ca maggo,
brahmacariyassa⁶ phalāni⁶ ca⁷ tadārammaṇā ca asaṃkhatā
dhātu nirodho.

Imāni cattāri saccāni.

Tenāha: — Dhammo have rakkhati ti.

Tattha yaṃ paṭivedhena rakkhati, idam dukkham, yato
rakkhati, ayaṃ samudayo, yena rakkhati, ayaṃ maggo,
yaṃ⁷ rakkhati, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

§ 8. Vibhatti-hāra.

1. Tattha katamo vibhatti-hāro?

Dhammañ ca padaṭṭhānaṃ | bhumiṃ cā ti.

Dve suttāni: vāsanābhāgiyañ ca nibbedhabhāgiyañ ca.
Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā⁷ ca⁷. Dve
silāni: saṃvarasilāṇ ca pahānasilāṇ ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttam puññabhāgi-
yāya paṭipadāya desayati.

So saṃvarasilāe tītho tena brahmacariyena brahmacārī
bhavati.

¹ arahattaphalam, B.

² phalam, S.; B. puts agga° before arahattam.

³ om. B. ⁴ dukkhasam°, S. ⁵ om. B., S.

⁶ °cariyapha°, S. ⁷ om. S.

Tattha Bhagavā nibbedhabhāgiyaṃ suttaṃ phalabhāgiyāya paṭipadāya desayati.

So pahānasile t̥hito tena brahmacariyena brahmacāri bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Vāsanābhāgiyaṃ nāma suttam: dānukathā, silakathā, saggakathā, kāmānam ādinavo, nekkhamme¹ ānisamso ti.

3. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Nibbedhabhāgiyaṃ nāma suttam. ya catusaccapakāsana.

Vāsanābhāgiye sutte n'atthi pajānana n'atthi maggo n'atthi phalaṃ. Nibbedhabhāgiye sutte atthi pajānana atthi maggo atthi phalaṃ.

Imāni cattāri suttāni.

Imesaṃ catunnam suttānaṃ desanāya phalaṃ sīlena brahmacariyena sabhato vicayena hārena vicinitvā yutti-hārena yojayitabbā², yāvatikā nāpassa³ bhūmi (Cf. p. 25). *

a) Tattha katame dhammā sādharāṇā?

Dve dhammā sādharāṇā: nāmasādharāṇā vatthusādharāṇa ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattanaṃ aniyatānaṃ ca sattanaṃ dassanapahātubba kilesa sādharāṇa. Puthujjanassa sotāpannassa ca kāmāgābyāpādā sādharāṇā. Puthujjanassa anāgāmiṃssa ca uddhambhāgiyā⁴ samyojana sādharāṇā. Yaṃ kiñci ariyasāvako lokiyaṃ⁵ samāpattiṃ samāpajjati, sabbā sa vitarāgehi⁶ sādharāṇā. Sādharāṇā⁷ hi⁷ dham- *
mā evaṃ aññamaññaṃ paraṃparaṃ sakāmsakāṃ visayaṃ nātivattanti. Yo p'⁸ imehi dhammehi samannāgato, na so tam dhammaṃ upātivattati.

Ime dhammā sādharāṇā.

b) Tattha katame dhammā asādharāṇā?

Yāva desanaṃ⁹ upādāya gavesitabbā: sekhāsekhā bhabbūbhabbā ti.

Aṭṭhamakassa sotāpannassa ca¹⁰ kāmāgābyāpādā

¹ nikkhamme, S.; nikkhamo, B.

² yojet°, S.

³ yānassa, S.

⁴ yānaṃ, S.

⁵ o'kam, B.

⁶ avita°, B.; avigata°, B.

⁷ o'nehi, S.

⁸ pi, B.

⁹ o'nā, S.

¹⁰ S. puts ca before sotā°

sādhāraṇā, dhammatā asādhāraṇā¹. Aṭṭhamakassa anāgāmissa ca² uddhambhāgiyā saṃyojanā sādhāraṇā, dhammatā asādhāraṇā³. Sabbesaṃ sekhānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā⁴. Sabbesaṃ paṭipannakānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ sekhānaṃ sekhasilaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.

Evam visesānupassinā hinukkaṭṭhamajjhimaṃ upādāya gavesitabbam.

Dassanabhūmi niyāmāvakkantiyā padaṭṭhānaṃ. Bhāvanābhūmi uttarikānaṃ phalaṇaṃ pattiyaṃ padaṭṭhānaṃ. Dukkha paṭipadā daudhabhiññā samathassa padaṭṭhānaṃ. Sukha paṭipadā khippābhiññā vipassanāya padaṭṭhānaṃ. Dānamayaṃ puññakiriyavatthu⁵ parato ghosassa sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puññakiriyavatthu cintāmayiya paññāya sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyavatthu bhāvanāmayaṃ paññāya sādhāraṇaṃ padaṭṭhānaṃ. Dānamayaṃ puññakiriyavatthu parato ca ghosassa sutamayiyā ca paññāya sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puññakiriyavatthu cintāmayiya ca paññāya yoniso ca manasikārassa sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyavatthu bhāvanāmayaṃ paññāya sammādiṭṭhiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Paṭirūpadesavāso vivekassa ca samādhissa ca⁶ sādhāraṇaṃ padaṭṭhānaṃ. Sappurisūpanissayo⁷ tinnaṃ ca aveccapaśādānaṃ samathassa ca sādhāraṇaṃ padaṭṭhānaṃ. Attasammāpānidhānaṃ⁸ hiriyaṃ ca vipassanāya ca sādhāraṇaṃ padaṭṭhānaṃ. Akusalapariccāgo kusalavimamsāya ca samādhindriyassa ca sādhāraṇaṃ padaṭṭhānaṃ. Dhammasvākkhātā⁹ kusalamūlaropanāya ca phalasamāpattiyaṃ ca sādhāraṇaṃ padaṭṭhānaṃ. Saṃghasuppatipannatā saṃghasutthutāya sādhāraṇaṃ padaṭṭhānaṃ. Satthu sampadā appasannānaṃ¹⁰ ca pasādāya pasannānaṃ ca bhiyyobhāvāya sādhāraṇaṃ padaṭṭhānaṃ. Appaṭihatapātimokkhatā dum-

¹ °natā, S.

² S. *puts* ca before sotā°

³ °kriya°, B. *throughout*.

⁴ om. B₁.

⁵ °risassa nissayo, B₁.

⁶ attha°, B₁.

⁷ °svākhā°, B₁; °svākhyā°, B₂; dhammasvakkhātā, S.

maṅkūnaṇ ca puggalānaṃ niggahāya pesalānaṇ ca puggalānaṃ phāsuviḥārāya sādharānaṃ padatṭhānaṃ.

Tenāha āyasmā Mahākaccāno: —

Dhammaṇ ca padatṭhānaṃ ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalakusale dhamme ti.

Sammāditṭhissa purisapuggalassa micchāditṭhi nijjinṇā bhavati, ye c'assa micchāditṭhippaccayā uppajjeyyumaṇe aneke pāpakā akusalā dhammā, te¹ c'assa¹ nijjinṇā honti, sammāditṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammasamkappassa purisapuggalassa micchāsamkappo nijjinṇo bhavati, ye c'assa micchāsamkappapaccayā uppajjeyyumaṇe aneke pāpakā akusalā dhammā, te c'assa nijjinṇā honti, sammāsamkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe² | Evaṃ sammāvācassa sammākammanantassa sammā-ājivassa | pe³ | sammāvimuttiñāpadassanassa purisapuggalassa micchāvimuttiñāpadassanaṃ nijjinṇaṃ bhavati, ye c'assa micchāvimuttiñāpadassanappaccayā uppajjeyyumaṇe aneke pāpakā akusalā dhammā, te c'assa nijjinṇā honti, sammāvimuttiñāpadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānaṃ pahīnaṃ hoti, brahmacāriṇaṃ abrahmacariyaṃ pahīnaṃ hoti, saccavādisaṃ musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṃhavācassa pharusavācā pahīnā hoti, kālavādisaṃ samphappalāpo pahīno hoti, anabhijjhālussa⁴ abhijjhā

¹ me ca tassa, S.

² la, B.; om. B.

³ la, B.; B. in full.

⁴ jjhāmanassa, B.

pahīna hoti, abyāpannacittassa byāpādo pahīno hoti, sammādiṭṭhissa micchādiṭṭhi pahīna hoti.

Ye ca kho keci ariyaṃ aṭṭhaṅgikaṃ maggaṃ garaḥanti, nesam sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhiṃ ca te bhavanto dhammaṃ garaḥanti.

Tena hi ye micchādiṭṭhikā¹, tesam² bhavantānaṃ pujjā ca pāsamsā ca | pe³ |

Evam sammāsaṃkappaṃ sammāvācam sammākammaṃ tam sammā-ājīvaṃ sammāvāyāmaṃ sammāsatiṃ sammāsamādhiṃ sammāvimuttim⁴ sammāvimuttiñāṇadassanaṃ ca te bhavanto dhammaṃ garaḥanti.

Tena hi ye micchāvimuttiñāṇadassanā, tesam⁵ bhavantānaṃ pujjā ca pāsamsā ca.

Ye ca kho keci evam āhamsu: bhuñjitabbā kāmā pari-bhuñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulikātabbā kāmā ti, kāmehi veraṃmaṇi tesam adhammo. Ye vā pana keci evam āhamsu: attakilamathānuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evam āhamsu: dukkho dhammo ti, sukho tesam dhammo⁶ adhammo.

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānupassino viharato subhasaṇṇā paḥiyyanti, dukkhānupassino viharato sukhasaṇṇā paḥiyyanti, amiccānupassino viharato niccasaṇṇā paḥiyyanti, anattānupassino viharato attasaṇṇā paḥiyyanti, yaṃ yaṃ⁷ vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa⁸ aniṭṭhato ajjhāpanno bhavati.

Tena āyasmā Mahākaccāno: —

Kusalākusale dhamme⁹ ti.

Niyutto parivattano¹⁰-hāro.

¹ °diṭṭhi, B.² te, B. S.

³ pa, B.; om. B.

⁴ om. B.

⁵ te, S.

⁶ om. B. S.

⁷ om. S.

⁸ svassa, B.; svāyam, B.

⁹ °lākusaladhamme, B. B.

¹⁰ °nā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano¹-hāro?

Vevacanāni bahūni ti.

Yathā ekam² Bhagavā dhammam³ aññamaññehi vevacanehi niddisati⁴.

Yathāha Bhagavā: —

Āsā⁵ pihā ca abhinandanā ca

anekadhātūsu⁶ sarā patthitā

aññānamūlappabharā pajappatā

sabbā mayā⁷ byantitā samulūkā⁸ ti (Cf. p. 24).

Āsā nāma vuccati: yā bhavissassa atthassa āsisanā⁹. avassam āgamissati¹⁰ ti āsāssa¹⁰ uppajjati¹¹. Pihā nāma. yā¹² vuttamānassa¹³ atthassa patthanā, 'seyyataram vā disvā ediso bhaveyyan' ti pihāssa¹⁴ uppajjati. Atthanupattipatipalanā abhinandanā nāma. Piyaṃ vā ñātim abhinandati piyaṃ vā dhammam abhinandati appaṭikūlato vā abhinandati. Anekadhātū ti cakkhuhātu rūpadhātu cakkhuvīññānadhātu, sotadhātu saddadhātu sotaviññānadhātu, ghānadhātu gandhadhātu ghānaviññānadhātu, jivhādhātu rasadhātu jivhāviññānadhātu, kāyadhātu phoṭṭhabbādhātu kayaviññānadhātu, manodhātu dhammadhātu manoviññānadhātu. Sarā ti keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni¹⁵ domanassāni yāni ca cha nekkhammasitāni¹⁵ somanassāni, imāni catuvisa padāni tanhāpakkho tanhāya etam vevacanam. Yā cha upekkhā gehasitā ayam ditthipakkho. Sā yeva patthanākārena dhammanandi dhammapemam dhammajjosānan¹⁶ ti tanhāya etam vevacanam. Cittaṃ mano-

¹ onā, S. ² om. B₁. S.

³ ekadhammam, B₁. S. ⁴ niddissati, B₁. S.

⁵ B. adds ca. ⁶ otusu, S. ⁷ B. B₁ add bhavā.

⁸ olīkā, B₁. S.; okatā, B. ⁹ āsisanā, B. B₁.

¹⁰ āsā sā, S.; āsāsa, B₁. ¹¹ upap°, B₁. ¹² sā, S.

¹³ omānakassa, B. S. ¹⁴ pihā sā, S.; pihāsa, B₁.

¹⁵ nikkhama°, B. ¹⁶ dhamma-ajjh°, B₁.

viññānan ti cittassa etaṃ vevacanam. Manindriyaṃ mano-dhātu manāyatanam vijānanā ti manass' etaṃ vevacanam. Paññindriyaṃ paññābalam adhipaññā sikkhā¹ paññakkhandho dhammavicayasambojjhaṅgo ñāṇam² sammādiṭṭhi tiraṇā vipassanā dhamme-ñāṇam atthe-ñāṇam anvaye-ñāṇam khaye-ñāṇam anuppāde-ñāṇam anaññātāññassāmī-tindriyaṃ³ aññindriyaṃ aññātāvindriyaṃ cakkhu⁴ vijjā buddhi bhūri medhā āloko, yam vā pana⁵ kiñci aññaṃ pi evaṃ-jātiyaṃ paññāya etaṃ vevacanam.

Pañcindriyāni⁶ lokuttarāni sabbā paññā, api ca adhipateyyaṭṭhena⁷ saddhā, ārambhaṭṭhena viriyam, apilāpana-ṭṭhena sati, avikkhepanaṭṭhena samādhi, pajānanatṭhena paññā.

Yathā ca⁸ buddhānussatiyaṃ⁹ vuttam: —

Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā.

Balanippattigato¹⁰ vesārajapatto adhigatapaṭisambhido catuyogavippahīno agatigamanavītivatto uddhaṭasallo nirūlhavaṇo madditakaṇṭako¹¹ nibbāhitapariyutṭhāno¹² bandhanātito gandhaviniveṭhano ajjhāsayavītivatto¹³ bhinnan-dhakāro cakkhumā lokadhammasamatikkanto anurodhavi-rodhavippayutto iṭṭhānīṭṭhesu dhammesu asaṃkhepagato bandhanātivatto¹⁴ ṭhapitasāṅgāmo abhikkantataro okkā-dharo¹⁵ ālokakaro pajjotakaro tamonudo ranañjaho apari-māṇavaṇno appameyyavaṇno asaṃkheyyavaṇno ābhaṃkaro pabhaṃkaro dhammobhāsapajjotakaro¹⁶ ca buddho¹⁷ bhagavanto ti¹⁸ buddhānussatiyaṃ etaṃ vevacanam.

Yathā ca dhammānussatiyaṃ vuttam: —

¹ B. adds paññā.

² ñāṇa, S.

³ anvaññātā°, S.

⁴ cakkhum, B.

⁵ B. adds yam.

⁶ paññi°, S.

⁷ ādhi°, B.

⁸ om. S.

⁹ °yā, S.

¹⁰ phalanibbatti°, S.

¹¹ °kaṇṭhako, S.

¹² nibbāvita°, B.; nibbāpita°, S.

¹³ °sayativatto, B.

¹⁴ °nātivitativatto, B.

¹⁵ °dhāro, B.

¹⁶ B. adds ti.

¹⁷ buddhā, B. B.

¹⁸ B. B. add ca.

Svākkhāto¹ Bhagavatū dhammo sandittḥiko akālīko ehipassiko opanayiko² paccattam veditabbo viññūki³, yad idam madanimmadano pipāsavinayo ālayasamugghāto rattupacchedo suññato atidullabho taṇhakkhayo virāgo nirodho nibbānam.

Asamkhatam anantam anūsavañ ca⁴
saccañ ca pāram nipuṇam sududdasaṃ
ajajjaram⁵ dhuvam apalokitañ ca⁶
anidassanam⁷ nippapañca santam
Amatam panitam⁸ sivañ ca khemaṃ
taṇhakkhayo acchariyañ ca abbhutam
anitikam 'nītikadhammam⁹ eva¹⁰
nibbānam etam sugatena desitam
Ajātam abhūtam anupaddavañ¹¹ ca¹²
akataṃ¹² asokañ ca atho visokaṃ
anupasaggam 'nupasaggadhammam¹³
nibbānam etam sugatena desitam

Gambhirañ c'eva duppassam uttarañ ca anuttaram
asamam appaṭisamam jeṭṭham seṭṭhan ti vuccati

Lenañ ca tānam araṇam anaṅganam¹⁴
akācam etam vimalaṃ ti vuccati
dipo sukham appamāṇam patitṭhā
akiñcanaṃ appapañcaṃ ti vuttaṃ ti

dhammānussatiyū etam vevacanam.

Yathā ca saṃghānussatiyaṃ¹⁵ vuttam: —

Supaṭipanno upaṭipanno 'ñyupaṭipanno sāmūcipaṭipanno, yad idam cattāri purisayugāni atṭha purisapuggalā, esa Bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram piṇṇakkhettum lokassa¹⁶.

¹ svākhā°, B.; svakkhyāto, B.

² °neyyiko, B. B.

³ B. adds ti. ⁴ om. B. S.

⁵ ajajjaran tam, B.; ajjaran tam, B.

⁶ °lokiyam, B.; °lokinam, B.; ca not in MSS.

⁷ adassa°, B.; B. B. add vā.

⁸ all MSS. add ca.

⁹ anitatadh°, B.; anitika°, S.

¹⁰ B. adds vā.

¹¹ athānuppadavam, B.

¹² otañ ca, S.

¹³ anupa°, B. S.

¹⁴ °gaṇam, B. B.

¹⁵ °yā, B. S.

¹⁶ om. B.

Silasampanno samādhisampanno paññāsampanno¹ vimuttisampanno vimuttiñāṇadassanasampanno sattānaṃ sāro sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā² sattānaṃ surabhi³ pasūnaṃ puḍḍo⁴ devānaṃ ca manussānaṃ cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca silānussatiyaṃ⁵ vuttaṃ: —

Yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhūjissāni viññūpasatthāni⁶ aparāmatthāni⁷ samādhisaṃvattanikāni.

Alaṃkāro ca sīlaṃ uttamaṅgo pasobhaṇatāya, nidhānaṃ ca sīlaṃ sabbadosaggasamatikkamanaṭṭhena⁸, sippaṃ ca sīlaṃ akkhaṇavedhitāya⁹, velā ca sīlaṃ anatikkaṃamanaṭṭhena, dhaññaṃ ca sīlaṃ dālidopacchedanaṭṭhena¹⁰, ādāso ca sīlaṃ dhammavolokanaṭṭhena¹¹, pāsādo ca sīlaṃ volokanaṭṭhena, sabbabhūmānuparivatti ca sīlaṃ amatapariyosānaṃ ti silānussatiyā etaṃ vevacanaṃ.

Yathā ca cūgānussatiyaṃ¹² vuttaṃ: —

Yasmiṃ samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapiṇi vossaggyurato yūcayoḃo dānasaṃvibhāgarato ti

cūgānussatiyā etaṃ vevacanaṃ.

Tenaṃ āyasmā Mahākaccāno¹³: —

Vevacanāni bahūni ti.

Niyutto vevacano-hāro.

§ 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekam Bhagavū dhammaṃ paññattihi¹⁴ vividhāhi¹⁵ deheti¹⁶ ti.

¹ °ko, all MSS. exc. Com.

² om. B.

³ pūjo, S.

⁴ °yā, S.

⁵ °pasattāni. B.; °passatthāni, B.

⁶ apara°, B. S.

⁷ sampadobhagga°, S.

⁸ akkhaṇ°, S.

⁹ dalo°, S.

¹⁰ dhammaṃ volo°, S.

¹¹ °yā, B. S.

¹² °kaccāyano, S.

¹³ paññattivi°, S.

¹⁴ °hi, S.

Yā pakatikathāya desanā, ayam¹ nikkhepapaññatti. Kā *
ca pakatikathāya desanā?

Cattāri saccāni.

Yathā Bhagavā āha: —

Idam dukkhan ti.

Ayam paññatti pañcannam khandhānam channam dhātūnam aṭṭhārasannam dhātūnam dvādasannam āyatanānam dasannam indriyānam nikkhepapaññatti.

Kabalikāre² ce bhikkhave āhāre atthi rūgo atthi nandi atthi taṇhā, patitṭhitam tattha viññānam virūḷham. Yattha patitṭhitam viññānam virūḷham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānam vuddhi. Yattha atthi saṃkhārānam vuddhi, atthi tattha āyati punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijarāmarānam. Yattha atthi āyati jātijarāmarānam, sasokaṇ taṃ bhikkhave sadaram³ sa-upāyāsan ti vadāmi. Phasse ce | pe⁴ | manosañcetanāya ce . . . viññāne ce bhikkhave āhāre atthi rūgo atthi nandi atthi taṇhā, patitṭhitam tattha viññānam virūḷham. Yattha patitṭhitam viññānam virūḷham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānam vuddhi. Yattha atthi saṃkhārānam vuddhi, atthi tattha āyati punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijarāmarānam. Yattha atthi āyati jātijarāmarānam, sasokaṇ taṃ bhikkhave sadaram⁵ sa-upāyāsan ti vadāmi (S. II, p. 101sq.).

Ayam pabhavapaññatti dukkhassa ca samudayassa ca.

Kabalikāre² ce bhikkhave āhāre n'atthi rūgo n'atthi nandi n'atthi taṇhā, appatitṭhitam tattha viññānam avirūḷham. Yattha appatitṭhitam viññānam avirūḷham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānam vuddhi. Yattha n'atthi saṃkhārānam vuddhi, n'atthi tattha āyati punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi

¹ om. B. S.

² oḷi°, B.; oḷim°, S.

³ sādaram, S.

⁴ pa, B.

⁵ saradam, S.

tattha āyati jātijarūmaranaṃ. Yattha n'atthi āyati jātijarūmaranaṃ, asokaṃ taṃ bhikkhave adaraṃ anupāyāsaṃ ti vadāmi. Phasse¹ | pe² | manosañcetanāya ce³ . . . viññāne ce bhikkhave⁴ āhāre n'atthi rūgo n'atthi nandi n'atthi taṇhā, appatitthitaṃ tattha viññānaṃ avirūlhaṃ. Yattha appatitthitaṃ viññānaṃ avirūlhaṃ, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi tattha āyati jātijarūmaranaṃ. Yattha n'atthi āyati jātijarūmaranaṃ, asokaṃ taṃ bhikkhave adaraṃ anupāyāsaṃ ti vadāmi (S. II, p. 102 sq.).

Ayaṃ parināpaṇṇatti⁴ dukkhassa, pahānaṇṇatti⁵ samudayassa, bhāvanāpaṇṇatti maggassa, sacchikiriyaṇṇatti⁶ nirodhassa.

Samādhim bhikkhave bhāvētha. Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti. Kiñ⁶ ca⁶ yathābhūtaṃ pajānāti? Cakkhuṃ⁷ aniccaṃ ti yathābhūtaṃ pajānāti. Rūpaṃ aniccā ti yathābhūtaṃ pajānāti. Cakkhuvīññānaṃ aniccaṃ ti yathābhūtaṃ pajānāti. Cakkhusamphasso anicco ti yathābhūtaṃ pajānāti. Yaṃ p'⁸ idaṃ⁸ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, taṃ pi aniccaṃ ti yathābhūtaṃ pajānāti. Sotaṃ | pe⁹ | ghānaṃ . . . jīva . . . kāyo . . . mano anicco ti yathābhūtaṃ pajānāti. Dhammā aniccā ti yathābhūtaṃ pajānāti. Manovīññānaṃ aniccaṃ ti yathābhūtaṃ pajānāti. Manosamphasso anicco ti yathābhūtaṃ pajānāti. Yaṃ p'¹⁰ idaṃ¹⁰ manosamphassapaccayā uppajjati¹¹ vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ¹ vā¹, taṃ pi aniccaṃ ti yathābhūtaṃ pajānāti (Cf. S. IV, p. 80).

Ayaṃ bhāvanāpaṇṇatti maggassa.

Parināpaṇṇatti dukkhassa, pahānaṇṇatti samudayassa, sacchikiriyaṇṇatti nirodhassa.

¹ om. S.

² pa, B.; la, B.

³ om. B.

⁴ paññā°, S.

⁵ pahānaṃ p°, S.

⁶ kiñci, B., S.

⁷ cakkhu, B., S.

⁸ idaṃ, B. S.

⁹ pa, B. B.

¹⁰ idaṃ, B.

¹¹ upapajjati, S.

*Rūpaṃ Rādhe vikiratha vidhamatha¹ viddhamsetha viki-
lanikaṃ karotha paññāya taṇhakkhayāya paṭipajjatha.
Taṇhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ. Ve-
danaṃ | pe² | saññaṃ saṃkhāre viññānaṃ vikiratha
vidhamatha¹ viddhamsetha viki-lanikaṃ karotha paññāya
taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo,
dukkhakkhayā nibbānaṃ (Cf. S. III, p. 190).*

Ayaṃ nirodhapaññatti nirodhassa, nibbīdapaññatti assā-
dassa, pariññāpaññatti dukkhassa, pahānapaññatti samud-
ayassa, bhāvanāpaññatti maggassa, sacchikiriya-paññatti
nirodhassa.

So³ idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ
dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkha-
nirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodha-
gāminipaṭipadā ti yathābhūtaṃ pajānāti, ayaṃ paṭivedha-
paññatti saccānaṃ.

Nikkhepapaññatti dassanabhūmiyā, bhāvanāpaññatti
maggassa, sacchikiriya-paññatti sotāpatti-phalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsavasa-
mudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti
yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā
ti yathābhūtaṃ pajānāti, ime āsavā asesam nirujjhanti ti
yathābhūtaṃ pajānāti.

Ayaṃ uppādapaññatti khaye-nāṇassa, okāsapaññatti
anuppāde-nāṇassa, bhāvanāpaññatti maggassa, pariññā-
paññatti dukkhassa, pahānapaññatti samudayassa, āram-
bhapaññatti viriyindriyassa, āhāṇāpaññatti⁴ āsāṭikānaṃ⁵,
nikkhepapaññatti bhāvanābhūmiyā, abhinighātapaññatti⁶
pāpakānaṃ akusalānaṃ dhammānaṃ.

*Idaṃ dukkhaṃ ti me bhikkhave pubbe ananussutesu
dhammesu cakkhuṃ udapādi nāṇaṃ⁷ udapādi⁷ paññā u-
dapādi vijjā udapādi āloko udapādi. Ayaṃ dukkhasamudayo
ti me bhikkhave | pe⁸ | Ayaṃ dukkhanirodho ti me bhikkhave
. . . Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

¹ vigamatha, S.

² pa, B. B.

³ om. S.

⁴ āsāṭanipa°, B.; āsāṭanāpa°, B.

⁵ asā°, B. B.

⁶ nikkāta°, B.

⁷ om. B.

⁸ la, B.; om. B.

pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ¹ udapādi¹ paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayam desanāpaññatti saccānaṃ, nikkhepapaññatti sutamayiyā paññāya, sacchikiriyāpaññatti anaññātāññassāmī-tindriyassa, pavattanāpaññatti dhammacakkassa.

Taṃ kho paṇ' idam dukkham pariññeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ² udapādi² paññā udapādi vijjā udapādi āloko udapādi. So kho paṇāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave | pe³ | So kho paṇāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave | pe³ | Sā kho paṇāyaṃ dukkhanirodhagāminipatipadā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayam bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññīndriyassa⁴.

Taṃ kho paṇ' idam dukkham pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

So kho¹ paṇāyaṃ dukkhasamudayo pahīno ti me bhikkhave | pe⁵ | So kho paṇāyaṃ dukkhanirodho sacchikato ti me bhikkhave | pe⁵ | Sa kho paṇāyaṃ dukkhanirodhagāminipatipadā bhāvitā ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V. p. 424sq.).

Ayam bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

Tulam atulañ ca sambhavaṃ

bhavasamkhūram avassajī⁶ muni

ajjhatarato samāhito

abhida⁷ karacam iv'attasambhavan ti (S. V, p. 263;

A. IV, p. 312; Ud. p. 64).

¹ om. B₁.

² om. S.

³ pa. B. B₁.

⁴ paññā¹⁰, S.

⁵ pa, B.; la, B₁.

⁶ 'ji, all MSS.

⁷ abhinda, S.

Tulan ti samkhāradhātu. Atulan ti nibbānadhātu. Tulam atulañ ca sambhavan ti abhiññāpaññatti sabbadhammānaṃ, nikkhepapaññatti dhammapaṭisambhidaṃ. Bhavasamkhāram avassaji muni ti pariccāga-paññatti samudayassa, pariññāpaññatti dukkhaṃ. Aj-jhattarato samāhito ti bhāvanāpaññatti kāyagatāya satiyā, tthitipaññatti¹ cittekaggatāya. Abhida² kavacani iv' attasambhavan ti abhinibbidāpaññatti cittassa, upādānapaññatti³ sabbaññutāya, padālanāpaññatti avijjanda-kosānaṃ.

Tenāha Bhagavā: — Tulam atulañ ca sambhavan ti.

Yo dukkham adukkhi⁴ yato nidānaṃ

kāmesu so jantū katham nameyya

kāmā hi loke saṅgo ti ñatvā

tesaṃ satimā vinayāya sikkhe ti (Cf. S. I, p. 117sq.).

Yo dukkhan ti vevacanapaññatti ca⁵ dukkhaṃ pa-riññāpaññatti ca. Yato nidānaṃ ti pabhavapaññatti ca⁶ samudayassa pahānapaññatti ca. Adakkhi ti vevacanapaññatti ca ñāpacakkhussa paṭivedhapaññatti ca. Kāmesu so jantū katham nameyyā ti vevacanapaññatti ca kāmataṇhāya abhinivesapaññatti⁷ ca. Kāmā hi loke saṅgo ti ñatvā ti⁸ paccattikato dassanapaññatti kāmānaṃ, kāmā hi angārakāsupamā mamsapesupamā pāvaka-kappā papāta-uragopamā ca. Tesaṃ satimā ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya⁹ satiyā, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rūgavinayassa dosavinayassa mohavinayassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogi¹⁰ 'kāmā saṅgo' ti pajānāti¹¹, so kāmānaṃ anuppādāya¹² kusale dhamme upādayati¹³, so anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya¹⁴ vāyamati.

¹ dhiti°, B. S.

² °daṃ, S.

³ sa-upā°, S.

⁴ addakkhi, B. S.

⁵ om. B. S.

⁶ om. S.

⁷ abhinivesana°, S.

⁸ °tā, B. S.

⁹ °gi, B. S.

¹⁰ jā°, B. S. ¹¹ anupā°, B. S. ¹² uppā°, S.; uppādayati, B.

¹³ upā°, B. S.

Ayaṃ vāyāmapaṇṇatti appattassa pattiyaṃ, nikkhepa-
paṇṇatti oramattikāya¹ asantuṭṭhiyaṃ.

Tattha so uppannānaṃ kusalanāṃ dhammānaṃ ṭhitiyaṃ²
vāyamaṭi ti ayaṃ appamādapāṇṇatti bhāvanāya, nikkhe-
papaṇṇatti viriyindriyassa, ārakkhapaṇṇatti kusalanāṃ
dhammānaṃ, ṭhitiapaṇṇatti adhicittasikkhāya.

Tenaḥa Bhagavā:—Yo dukkham addakkhi yato nidānaṃ ti.

- * *Mohasambandhano loko bhabbarūpo³ va dissati
upadhibandhano bālo tamasā parivārito
assiri⁴ viya khāyati passato n'atthi kiñcanaṃ ti* (Ud.
p. 79; cf. Dh. p. 175).

Mohasambandhano loko ti desanāpaṇṇatti vipallā-
sānaṃ. Bhabbarūpo⁵ va dissati ti viparītapaṇṇatti lo-
kassa. Upadhibandhano bālo ti pabhavapaṇṇatti pāpa-
kānaṃ icchāvacarānaṃ, kiccapaṇṇatti pariyuṭṭhānānaṃ,
balavapaṇṇatti⁶ kilesānaṃ, virūhanāpaṇṇatti⁷ saṃkhārā-
naṃ. Tamasā parivārito ti desanāpaṇṇatti avijjandha-
kāraṃ vevacanapaṇṇatti ca. Assiri⁴ viya khāyati ti
dassanapaṇṇatti⁸ dibbacakkhussa, nikkhepapaṇṇatti paṇṇā-
cakkhussa. Passato n'atthi kiñcanaṃ ti paṭivedha-
paṇṇatti sattānaṃ. Rāgo kiñcanaṃ doso kiñcanaṃ moho
kiñcanaṃ.

Tenaḥa Bhagavā: — Mohasambandhano loko ti.

- * *Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ.
No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ
asaṃkhataṃ, na idha jātaṃ bhūtaṃ kataṃ saṃkhataṃ
nissaraṇaṃ paṇṇāyetha. Yasmā ca kho bhikkhave atthi
ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ, tasmā jātaṃ bhū-
tassa kataṃ saṃkhataṃ nissaraṇaṃ paṇṇāyati ti* (Ud.
p. 80 sq.).

¹ ottikā ca, B.

² dhi°, B. S.

³ sabba°, B. B.

⁴ asiri, S.; asiri, B.

⁵ sabba°, all MSS. exc. Com.

⁶ bālap°, S.

⁷ virūpānā°, S.

⁸ dassanā°, B.

⁹ tan ti, B.

No ce taṃ bhikkhave abhavissa ajātaṃ¹ abhū-
taṃ akataṃ asaṃkhatan ti desanāpaññatti nibbā-
nassa vevacanapaññatti ca. Na idha jātassa bhūtassa
katassa saṃkhatassa² nissaraṇaṃ paññāyethā ti
vevacanapaññatti saṃkhatassa upanayanapaññatti ca.
Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ
akataṃ asaṃkhatan ti vevacanapaññatti nibbānassa
jotanāpaññatti³ ca. Tasmā jātassa bhūtassa katassa
saṃkhatassa nissaraṇaṃ paññāyati ti ayam veva-
canapaññatti nibbānassa, niyyānikapaññatti maggassa,
nissaraṇapaññatti saṃsārato.

Tenāha Bhagavā: — No ce taṃ abhavissā ti.

Tenāha āyasmā Mahākaccāno: —

Ekam Bhagavā dhammaṃ paṇattitthi vividhāhi deseti ti.

Niyutto paññatti-hāro.

§ 12. Otaraṇa-hāra.

Tattha katamo otaraṇo-hāro?

Yo ca paṭiccuppādo ti.

Uddham adho sabbadhi vip̐pamutto

ayam ahasmī³ ti⁴ anānupassī

evam vimutto udatārī⁵ ogham

atinnapubbaṃ apunabbhavāyā ti (Ud. p. 74).

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti
kāmadhātu. Sabbadhi vip̐pamutto ti te-dhātuke ayam
asekhāvimutti.

Tāni yeva asekhāni pañcindriyāni.

Āyam indriyehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni vijjā. Vijjuppādā
avijjānirodho, avijjānirodhā saṃkhāraṇirodho, saṃkhāra-
nirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho,
nāmarūpanirodhā saḷāyatanaṇirodho, saḷāyatanaṇirodhā
phassaṇirodho, phassaṇirodhā vedanānirodho, vedanāniro-

¹ om. S. ² jotasa°, S.

³ °smim, B₁; āham asmin, S.

⁴ om. B₁.

⁵ °tari, B₁.

dhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmarasokaparidevadukkhadomanassūpāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni tihi khandhehi saṃgahitāni: silakkhandhena samādhikkhandhena pañña-kkhandhena¹.

Ayaṃ khandhehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni saṃkhārapariyāpannāni. Ye saṃkhārā anāsavā no ca² bhavaṅgā, te saṃkhārā

* dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

* Ayaṃ ahaṃsī³ ti anūnupassī ti ayaṃ sakkāyaditṭhiyā samugghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva sekhāni pañcindriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho⁴ . . .

Evam sabbo paṭiccasamuppādo.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Sekhāya ca vimuttiyā asekhāya⁵ ca⁵ vimuttiyā⁵ vimutto udatāri⁶ oghaṃ atinṇapubbaṃ apunabbhavāya⁷.

¹ paññā°, B.

² ce, S.

³ aham asmin, S.

⁴ B, has pa instead of saṃkhārā°

⁵ cm. B.

⁶ °tari, B.

⁷ puna°, S.

Tenāha Bhagavā: — Uddham adho ti.

Nissitassa calitaṃ anissitassa calitaṃ n'atthi, calite asati passaddhi, passaddhiyā sati nati¹ na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na huraṃ² na ulhayamantarena, es' ev' anto dukkhassā ti (Ud. p. 81).

Nissitassa calitān ti nissayo nāma duvidho: tanhā-nissayo³ diṭṭhinissayo ca.

Tattha yā⁴ rattassa cetanā ayaṃ tanhānissayo, yā⁴ sammūlhassa⁵ cetanā ayaṃ diṭṭhinissayo. Cetanā pana saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .⁶

Ayaṃ paṭiccasamuppādehi⁷ otarāṇa.

Tattha yā rattassa vedanā ayaṃ⁸ sukhā⁹ vedanā⁹, yā sammūlhassa¹⁰ vedanā ayaṃ adukkhamasukhā vedanā. Imā vedanā vedanākkhandho¹¹.

Ayaṃ khandhehi otarāṇa.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyaṃ ca. Adukkhamasukhā vedanā upekkhindriyaṃ.

Ayaṃ indriyehi otarāṇa.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayaṃ dhātūhi otarāṇa.

Sā dhammadhātu dhammāyatanaṃ pariyaṇṇā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otarāṇa.

Anissitassa calitaṃ n'atthi ti samathavasena vā tanhāya anissito vipassanāvasena¹² vā diṭṭhiyā anissito.

Yā vipassanā ayaṃ vijjā. Vijjuppādā avijjānirodho. Avijjānirodhā saṃkhāraṇirodho. Saṃkhāraṇirodhā viññānanirodho. Evaṃ sabbo paṭiccasamuppādo¹³.

¹ na ha, B.; S. has yanatin ti instead of sati nati na.

² oraṇ ca, B. ³ B. adds ca. ⁴ om. B.

⁵ mūlhassa, all MSS. exc. Com. ⁶ la, B. ⁷ odo, S.

⁸ after sukhā, B. ⁹ sukha°, S.

¹⁰ sammu°, B. B. ¹¹ vedana°, S.

¹² oñāya 'va°, S. ¹³ om. B.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho¹.

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyāni: viriyindriyaṇ ca pañ-
ñindriyaṇ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vipassanā saṃkhārapariyāpannā². Ye saṃkhārā
anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃ-
gahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āya-
tanam anāsavam no ca bhavaṅgam.

Ayaṃ ayatanehi otaraṇā.

Passaddhiyā satī ti duvidhā passaddhi: kāyikā ca
cetasikā ca.

Yaṃ kāyikaṃ sukham ayaṃ kāyikā³ passaddhi. Yaṃ ce-
tasikaṃ sukham ayaṃ cetasikā⁴ passaddhi⁴. Passaddha-
kāyo sukham vedayati. Sukhino cittam samādhīyati.
Samāhito yathābhūtaṃ pajānāti. Yathābhūtaṃ pajananto
nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vi-
muttasmiṃ vimutt'ānhi ti nānam hoti, khīṇā jāti vusitam brah-
macariyaṃ kataṃ karaṇiyaṃ nāparam itthattāyā ti pajānāti.

So na namati rūpesu na saddesu na gandhesu na rasesu
na phoṭṭhabbesu na dhammesu khayā ragassa khayā do-
sassa khayā mohassa. Yena rupena Tathāgataṃ tiṭṭhan-
tam caraṇaṃ⁵ paññāpayamano paññāpeyya, tassa rūpassa
khayā viragā nirodhā cūga paṭinissaggā rūpasamkhaye
* vimutto Tathāgato attlu ti pi na upeti, n'atthi ti pi na
upeti, attli⁶ n'atthi ti pi na⁷ upeti, ne⁷ attli no⁸ n'atthi ti
pi na upeti. Atha kho gambhīro appameyyo asaṃkheyyo
nibbuto ti yeva saṃkham⁹ gacchati khayā rāgassa¹⁰ khayā
dosassa khayā mohassa. Yāya vedanāya | pe¹¹ | yāya
saññāya . . . yeli saṃkhārehi . . .¹² yena viññāṇena

¹ paññā°, B.

² °paripannā, B.

³ kāyikaṃ, S.; kāya. B. B.

⁴ °ka pa°, S.

⁵ caraṇam, S.

⁶ S. adds ti pi.

⁷ om. S.

⁸ na, B.

⁹ saṃkhyam, S.

¹⁰ virāgassa, B.

¹¹ pa, B.; om. B.

¹² la, B.

Tathāgataṃ tiṭṭhantaṃ¹ caraṃ paññāpayamāno paññāpeyya, tassa viññāṇassa khayā virāgā nirodha cāgā paṭinissaggā viññāṇasaṃkhaye vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti, nev'atthi no² n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asaṃkheyyo nibbuto ti yeva saṃkhaṃ³ gacchati.

Āgati ti idhāgati. Gati ti peccabhavo. Āgati gati⁴ pi na bhavanti. Nev'idhā ti chasu ajjhattikesu āyatanesu. Nā huran ti chasu⁵ bāhiresu āyatanesu. Na ubhayamantarenā⁶ ti phassasamuditesu⁷ dhammesu attānaṃ na passati. Es' ev'anto dukkhassā⁸ ti paṭicca-samuppādo. So duvidho: lokiyo⁹ ca lokuttaro ca.

Tattha lokiko¹⁰: avijjāpaccayā saṃkhārā¹¹ yāva jarāmaranā, lokuttaro: silavato avippaṭisāro jāyati¹² yāva nāparaṃ itthattāyā ti pajānāti.

Tenāha Bhagavā. — Nissitassa calitaṃ anissitassa calitaṃ n'atthi | pe¹³ | es'ev'anto dukkhassā ti.

• *Ye keci sokā paridevitā vā
dukkhāñ ca lokasmim¹² anekarūpaṃ
piyaṃ paṭicca ppabhavanti¹³ ete¹⁴
piye asante na bhavanti ete.
Tasmā hi te sukhino vītasokā
yesaṃ piyaṃ¹⁵ n'atthi kuhīñci loke
tasmā asokaṃ vīrajaṃ patthayaṇo
piyaṃ na kajirūtha¹⁶ kuhīñci loke ti (Ud. p. 92).*

Ye keci sokā paridevitā vā
dukkhāñ ca lokasmim¹² anekarūpaṃ
piyaṃ paṭicca ppabhavanti¹³ ete ti
ayaṃ dukkhāvedanā.

Piye asante na bhavanti ete ti
ayaṃ sukhāvedanā.

¹ cintam tam, S.

² na, B., S.

³ saṃkhyam, S.

⁴ B., adds ti.

⁵ cha, B., S.

⁶ oresu nā, S.

⁷ samutṭhitesu, B.,

⁸ o'ko, B., S.

⁹ B., adds la.

¹⁰ B., adds pa.

¹¹ pa, B.; la, B.,

¹² o'smim, B., S.

¹³ bha°, B., S.

¹⁴ ese, S.

¹⁵ piyā, B.,

¹⁶ kari°, B. B., throughout.

Vedanā vedanākkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā¹ taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaranaṃ². Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ so-manassindriyaṃ ca. Dukkā vedanā dve indriyāni: dukkhindriyaṃ domanassindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārāpariyāpannāni. Ye saṃkhārā sāsava bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu³ dhammāyatanāpariyāpannā. Yaṃ āyatanam sāsavam bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vītasokā

yesam piyaṃ n'atthi kuhiñci loke

tasmā asokam virajam patthayāno

piyam na kayirātha kuhiñci loke ti

idaṃ taṇhāpahānam.

Taṇhānirodhā⁴ upādānanirodho⁵, upādānanirodhā bhavanirodho⁶. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tam yeva taṇhāpahānam samatho. So samatho dve indriyāni: satindriyaṃ samādhindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

So yeva samatho saṃkhārāpariyāpanno. Ye saṃkhārā anāsava no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanāpariyāpannā. Yaṃ āyatanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Ye keci sokā ti.

¹ S. adds pana.

² B, adds pa.

³ dhātu, S.

⁴ 'dho, S.

⁵ om. S.

⁶ B, adds bhavanirodhā | la |

*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
addhā pīṭimano hoti laddhā macco¹ yad² icchati³ (Jāt. IV,
Tassa ce kāmayamānassa³ chandaajātassa jāntuno p. 172).
te kāmā parihāyanti sallaviddho va ruppati.*

*Yo kāme parivajjeti sappasseva⁴ padā siro
so 'maṃ visattikaṃ loke sato samativattati⁵ hi (S.N.vv.766—68).*

Tattha yā pīṭimanatā⁶ ayaṃ anunayo. Yadāha: sallaviddho va ruppati ti idaṃ paṭighaṃ. Anurayaṃ paṭighañ ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpini⁷ āyatanāni padaṭṭhaṇaṃ.

Ayaṃ āyatanehi otaraṇā.

Tāni yeva dasa rūpini⁸ āyatanāni⁹ rūpakāyo nāma sampayutto. Tadubhayaṃ nāmarūpaṃ¹⁰. Nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā¹¹. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tad eva nāmarūpaṃ pañcakkhandho¹².

Ayaṃ khandhehi otaraṇā.

Tad eva nāmarūpaṃ atṭhārasa dhātuyo.

Ayaṃ dhātūhi otaraṇā.

Tattha yo rūpakāyo imāni pañca rūpini¹³ indriyāni, yo nāmakāyo imāni pañca arūpini¹⁴ indriyāni. Imāni⁹ dasa⁹ indriyāni⁹.

Ayaṃ indriyehi otaraṇā.

Tattha yadāha:

Yo kāme parivajjeti sappasseva⁴ padā siro

so 'maṃ visattikaṃ loke sato samativattati ti

ayaṃ sa-upādisesā¹⁵ nibbānadhātu.

Ayaṃ dhātūhi otaraṇā.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijjuppādā avijjānirodho, avijjānirodhā samkhāranirodho¹⁶. Evaṃ sabbam.

¹ maccho, S.

² yaccacchati, S.

³ kāmayamānassa, S. ⁴ sabb°, all MSS. ⁵ °ti (without ti), B₁.

⁶ mantā, S.

⁷ rūpini, all MSS.

⁸ rūpini, B. S.; rūpāni, B.

⁹ om. B.

¹⁰ rūpo, S.

¹¹ B₁ adds pa.

¹² °dhā, B₁.

¹³ rūpini, B. S.; rūpindr°, B₁.

¹⁴ arūpini, B. S.;

arūpindr°, B₁.

¹⁵ vupādisesam, S.

¹⁶ pe, S.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā dve indriyāni: viriyindriyaṃ paññindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vijjā samkhārapariyāpannā. Ye samkhārā anāsavā no ca bhavaṅgā, te samkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Kāmaṃ kāmayamānassā ti.

Ettavataṃ paṭicca-indriyakhandhadhātu-āyatanāni samosaraṇotaraṇāni¹ bhavanti. Evaṃ paṭicca-indriyakhandhadhātu-āyatanāni otāretabbāni.

Tenāha āyasmā Mahākaccāno: —

Yo ca paṭiccuppādo ti.

Niyutto otaraṇo-hāro.

§ 13. Sodhana-hāra.

Tattha katamo sodhano²-hāro?

Vissajjitamhi³ pañhe ti gāthā.

Yathā āyasmā Ajito Pārāyane Bhagavantam pañhaṃ pucchati: —

Ken' assu nivuto loko

ken' assu na ppakāsati⁴

kissābhilepanaṃ brūsi

kiṃ⁵ su tassa mahabbhayaṃ ti? —

Avijjāya nivuto loko (Ajitā ti Bhagavū)

vivicchā pamādā na ppakāsati⁴

jappābhilepanaṃ brūmi

dukkhaṃ assa mahabbhayaṃ ti (S.N. V, 2, 1. 2 = v. 1032. 1033).

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti
* Bhagavā padaṃ sodheti no ca ārambhaṃ⁶. Ken' assu na

¹ °taraṇā, B₁. S.

² °na, B₁.

³ visa°, B. B₁. S.

⁴ pa°, B₁.

⁵ ki, B₁.

⁶ ārabbh°, B. *throughout*, B₁ *mostly*.

ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti Bhagavā padam sodheti no ca ārambham. Kissābhilepanam brūsi ti pañhe Jappābhilepanam brūmi ti Bhagavā padam sodheti no ca ārambham. Kim¹ su² tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā³ padam⁴ sodheti⁵, suddho ārambho.

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti³ sabbadhī⁴ sotā (icc āyasmā Ajito)

sotānam kim⁵ nivāraṇam

sotānam samvaram brūhi

kena sotā pithiyyare⁶ ti? —

Yāni sotāni lokasmin⁷ (Ajitā ti Bhagavā)

sati tesam nivāraṇam

sotānam samvaram brūmi

paññāy' ete pithiyyare⁶ ti (vv. 3. 4 = vv. 1034. 1035).

Savanti sabbadhi sotā, sotānam kim⁵ nivāraṇam ti pañhe Yāni sotāni lokasmin, sati tesam nivāraṇam ti Bhagavā padam sodheti no ca ārambham. Sotānam samvaram brūhi, kena⁸ sotā pithiyyare⁶ ti pañhe Sotānam samvaram brūmi, paññāy' ete pithiyyare⁶ ti suddho ārambho⁹.

Tenāha Bhagavā: — yāni sotāni lokasmin¹⁰ ti.

Paññā c'eva satī¹¹ ca (icc āyasmā Ajito)

nāmarūpaṇ ca mārisa

etaṁ me putt'ho pabrūhi

katth' etaṁ uparujjhatī ti? (v. 5 = v. 1036)

pañhe

Yam etaṁ pucchasi pañham

Ajita taṁ vadāmi te

yattha nāmaṇ ca rūpaṇ ca

asesam¹² uparujjhati

viññāṇassa nirodhena

ett' etaṁ uparujjhatī ti (v. 6 = v. 1037)

suddho ārambho⁹.

Tenāha Bhagavā: — Yam etaṁ pucchasi pañhan ti.

¹ kim suttassa, S.; kissu, B. B., ² om. B. ³ vasanti, B.

⁴ °dhi, B. B., ⁵ kin, B.; ki, B., ⁶ pidh°, B. B.,

⁷ °smi, B. B., ⁸ yena, S., ⁹ ārambho, also B.

¹⁰ °smi, B., ¹¹ °ti, all MSS., ¹² om. S.

Yattha evaṃ suddho ārambho¹, so pañho vissajjito² bhavati, yattha pana ārambho² asuddho, na tāva so pañho vissajjito³ bhavati.

Tenāha āyasmā Mahākaccāno⁴: —

Vissajjitamhi² pañhe ti.

Niyutto sodhano-hāro.

§ 14. Adhiṭṭhāna-hāra.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te⁵ dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇam dukkham, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ p'icchaṃ na labhati taṃ pi dukkham, samkhittena pañcupādānakkhanda dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññāṇam dukkham.

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyaṃ taṇhā ponobhavikā⁶ nandirāgasahagatā tatra tatrābhinandini, seyyathidaṃ kamataṇhā bhavataṇhā vibhavataṇhā.

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭi-nissaggo mutti⁷ anālayo.

Ayaṃ vemattatā.

Dukkhanirodhagāminipaṭipadā⁸ ti ekattatā.

¹ ārambho, B.

² visa°, B.

³ visa°, B. B.

⁴ °kaccāyano, S.

⁵ om. B.

⁶ ponobbha°, B. B.

⁷ vimutti, B.

⁸ °ni paṭi°, S.

d) Tattha katamā dukkhanirodhagāminipāṭipadā?

Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-ditṭhi sammāsaṃkappo sammāvācā sammākammanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhi.

Ayaṃ vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayagāmimaggo¹ tiracchānāyonigāmimaggo pīṭṭivisaṃgāmimaggo² asuraṇigāminiyo³ maggo, saṃgagāminiyo⁴ maggo, maṇussaḡāmimagga, nibbānaḡāmimaggo.

Ayam vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anuṇayaṇirodho, paṭighaṇirodho, māṇaṇirodho, makkhaṇirodho⁵, paḷāsaṇirodho, issaṇirodho, macchariyaṇirodho, sabbakilesaṇirodho.

Ayam vemattatā.

Rūpaṇ ti ekattatā.

g) Tattha katamaṇ rūpaṇ?

Cātumaḡābhūtikaṇ⁶ rūpaṇ. Catuṇṇaṇ⁷ ca maḡābhūtāṇaṇ upādaya rūpaṇa paṇṇatti.

aa) Tattha katamaṇi cattāri maḡābhūtāṇi?

Paṭhaviḡdhaṭu āpodhāṭu tejodhāṭu vāyodhāṭu.

Dvīhi ākārehi dhātuyo paṭigaṇhāti saṃkhepeṇa ca⁸ vitthāreṇa ca.

bb) Kathaṇ vitthāreṇa dhātuyo paṭigaṇhāti?

Vīsaṭiyā ākārehi paṭhaviḡdhātum vitthāreṇa paṭigaṇhāti. Dvādasahi ākārehi āpodhātum vitthāreṇa paṭigaṇhāti. Catūhi ākārehi tejodhātum vitthāreṇa paṭigaṇhāti. Chahi ākārehi vāyodhātum vitthāreṇa paṭigaṇhāti.

cc) Katamehi vīsaṭiyā ākārehi paṭhaviḡdhātum vitthāreṇa paṭigaṇhāti?

¹ °gāmini maggo, S.

² petti°, B., S. ³ asūra°, B., also Com.

⁴ makkhā°, S. ⁵ cātummahā°, S.; cātumahā°, B.

⁶ catuṇṇaṇ (without ca), B. ⁷ om. S.

Atthi imasmim kāye kesā lomā nakhā dantā taco mam-
sam nahāru¹ atthi atthimiñjā² vakkam hadayaṃ yakanam
kilomakam pihakam papphāsam antam antaḡuṇam udari-
yam karisaṃ matthake matthaluṇaṃ ti.

Imehi vīsatiyā ākārehi paṭhavidhātum vitthārena pari-
gaṇhāti.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthā-
rena parigaṇhāti?

Atthi imasmim kāye pittaṃ semham pubbo lohitaṃ
saddo medo assu vasā kheḷo siṃghānikā³ lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātum vitthārena pari-
gaṇhāti.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena
parigaṇhāti?

Yena ca santappati yena ca jīriyati⁴ yena ca pariḍa-
yhati yena ca asitapitakhāyitasāyitaṃ sammāparināmaṃ⁵
gacchati⁶.

Imehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena
parigaṇhāti?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭ-
thāsaya vātā aṅgamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātum vitthārena pari-
gaṇhāti.

Evam imehi dvācattālīsāya⁷ ākārehi vitthārena dhātuyo
sabhāvato upalakkhayanto⁸ tūlayanto pariyogāhanto parivī-
mamsanto⁹ paccavekkhanto na kiñci gayhūpagam passati
kāyaṃ vā kāyapadesam vā. Yathā candanikaṃ pavici-
nanto na kiñci gayhūpagam passeyya, yathā samkāraṭṭhā-
nam pavicinanto na kiñci gayhūpagam passeyya, yathā
vaccakuṭṭim pavicinanto na kiñci gayhūpagam passeyya,
yathā sīvathikaṃ¹⁰ pavicinanto na kiñci gayhūpagam
passeyya, evam eva¹¹ imehi dvācattālīsāya⁷ ākārehi evam

¹ nhāru, B. B.² ojam, B. B.³ siṃgha°, B. B.

⁴ jiriyati, S.; jirayati, B.; jirati, B.; jariyati, Com.

⁵ samā°, B.⁶ °ti ti, S.⁷ °līsāya, B.; °risāya, S.

⁸ °lakkhanto, all MSS.

⁹ before pariyo°, B.¹⁰ sīvadhikaṃ, B.¹¹ evam, S.

vitthārena dhātuyo sabhāvato upalakkhayanto¹ tūlayanto² pariyoḡāhanto parivimamsanto³ paccavekkhanto na kiñci gayhūpagam passati kāyaṃ vā kāyapaḡdesaṃ vā.

Tenāha Bhaḡavā: —

Yā c'eva kho pana ajjhattikā paṭhavīdhiātu yā ca⁴ bāhirā paṭhavīdhiātu, nev' esāhaṃ⁵ n'etaṃ mama n'eso 'haṃ⁶ asmi⁶ na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya⁷ datṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya⁸ disvā paṭhavīdhiātuyā nibbindati paṭhavīdhiātuyā cittaṃ virājeti. Yā c'eva kho pana ajjhattikā āpōdhātu yā ca bāhirā āpōdhātu | pe⁹ | Yā c'eva kho pana¹⁰ ajjhattikā tejōdhātu yā ca bāhirā tejōdhātu | pe¹¹ | Yā c'eva kho pana¹⁰ ajjhattikā vāyōdhātu yā ca bāhirā vāyōdhātu, nev'¹² esāhaṃ¹² n'etaṃ mama n'¹³ eso¹³ 'haṃ asmi na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁴ datṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁵ disvā vāyōdhātuyā nibbindati vāyōdhātuyā cittaṃ virājeti . . .

Ayam vemattatā.

h) Avijjā ti ekattatā.

Tattha katamā avijjā?

Dukkhe aññānaṃ dukkhasamudaye aññānaṃ dukkhanirodhe aññānaṃ dukkhanirodhagāminiyaṃ paṭipadāya aññānaṃ pubbante aññānaṃ aparante¹⁶ aññānaṃ pubbantāparante aññānaṃ idappaccayatāpaṭiccasamuppannesu¹⁷ dhammesu aññānaṃ. Yaṃ evarūpaṃ aññānaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asallakkhaṇā¹⁸ anupalakkhaṇā¹⁹ apaccupalakkhaṇā²⁰ asama-

¹ olakkhanto, B. ² tu°, all MSS.

³ before pariyo°, B. ⁴ om. S.

⁵ so taṃ, B. ⁶ mahasmiṃ, B.

⁷ samma°, B. S.; samāp°, B. ⁸ samma°, B. S.

⁹ pa, B.; la, B. ¹⁰ om. B.

¹¹ pa, B.; om. B. ¹² nesātaṃ, B.

¹³ no so, B. ¹⁴ samma°, all MSS.

¹⁵ samma°, B.; samp°, B. S. ¹⁶ parante, B.

¹⁷ idampa°, B. ¹⁸ °ṇaṃ, S.; asamlakhaṇā, B.

¹⁹ °ṇaṃ, S.; anupekkhaṇā, B.

²⁰ °ṇaṃ, S.; apaccavekkhaṇā, B.

pekkhaṇā¹ apaccakkhakammam dummejjham² bālyam³
asampajaññaṃ moho pamoho sammoho⁴ avijjā avijjogho
* avijjāyogo avijjānusayo avijjāpariyutthānaṃ avijjālaṅgi⁵-
moho akusalamūlaṃ.

Ayaṃ vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe
ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ pubbante
ñāṇaṃ aparante ñāṇaṃ pubbantāparante ñāṇaṃ idappac-
cayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ. Yā evarūpā
paññā⁶ pajānaṇā vicayo pavicayo dhammavicayo sallakkha-
ṇā⁷ upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ
* nepuññaṃ vebhabyā cintā upaparikkhā⁸ bhūri medhā
pariṇāyikā⁹ vipassanā sampajaññaṃ patodo¹⁰ paññindri-
yaṃ paññābalaṃ paññāsatthaṃ¹¹ paññāpāsādo paññā-āloko
paññā-obhāso paññāpajjoto paññāratanaṃ amoho dhamma-
vicayo sammādiṭṭhi dhammavicayasambojjhango maggaṇ-
gaṃ maggapariyāpannam.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññāsamāpatti nevasaññānāsaññāsam-
āpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti¹².

Ayaṃ vemattatā.

Jhāyī ti ekattatā.

l) Tattha katamo jhāyī?

Atthi sekho jhāyī, atthi ssekho jhāyī, atthi¹³ nevasekho-
nāsekho¹⁴ jhāyī, ājāniyo jhāyī, assakhaṇṇiko jhāyī, diṭṭhuttaro
jhāyī, taṇhuttaro jhāyī, paññuttaro jhāyī¹⁵.

¹ oṇam, S.; ovekkhanam, B.; ovekkhaṇā, B.

² dummajjham, B. B.; dumajjham, S.; dumejjham, Com.

³ bālam, B.

⁴ samoho, B.

⁵ oḡi, S.

⁶ saññā, B.

⁷ samlo, B.

⁸ upari, B.

⁹ oḡakā, B.

¹⁰ all MSS. exc. Com. insert paññā.

¹¹ oḡattam, B.

¹² oḡti ti, B.

¹³ om. B.

¹⁴ oḡekhaṇo, B.; oḡekhen, S.

¹⁵ oḡi ti, S.

Ayaṃ vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savero samādhi avero * samādhi sabyāpajho¹ samādhi abyāpajho¹ samādhi sappi- tiko² samādhi nippitiko samādhi sāmiso samādhi nirāmiso samādhi sasamkhāro samādhi asamkhāro samādhi ekaṃ- sabhāvito samādhi ubhayamsabhāvito³ samādhi ubhayato- bhāvitabhāvano⁴ samādhi savitakkasavicāro samādhi avi- takkavicāramatto samādhi vitakka-avicāro samādhi hāna- bhāgiyo samādhi tṭitibhāgiyo samādhi viśesabhāgiyo samādhi nibbedhabhāgiyo samādhi lokiyo⁵ samādhi lokut- taro samādhi micchāsamādhi⁶ sammāsamādhi⁷.

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgālha⁸ paṭipadā⁸ nijjhāma⁹ paṭipadā⁹ majjhimā¹⁰ paṭi- * padā¹⁰ akkhamā paṭipadā khamā paṭipadā samā¹¹ paṭipadā damā¹² paṭipadā dukkhā paṭipadā dandhābhīṇā dukkhā paṭipadā khippābhīṇā sukhā paṭipadā dandhābhīṇā sukhā paṭipadā khippābhīṇā ti.

Ayaṃ vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

.. Namakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco mamsam nahāru¹³ aṭṭhi aṭṭhimāṇjū¹⁴ vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaḡunam udariyaṃ karisaṃ pittaṃ semham pubbo lohitaṃ sedo medo assu vasā kheḷo simp- ghāṇikā lasikā muttam matthaluṅgaṃ¹⁵ ti.

¹ °paccho, B.

² sappidhiko, B.

³ °yasavibhāvito, B.

⁴ °bhāvino, S.

⁵ °ko, S.

⁶ °dhi ti, B.

⁷ om. B.

⁸ °lhap°, B. S.; āgālhap°, B.

⁹ °map°, B. S.; nicchāmap°, B.

¹⁰ °map°, B.; om. B.

¹¹ sammā, B. S.

¹² dammā, S.

¹³ nhāru, B. B.

¹⁴ °jam, B. B.

¹⁵ matta°, all MSS.

Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

Evam yo dhammo yassa dhammassa samānabhāvo¹, so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhaṇo², tena tena vemattataṃ gacchati.

Evam sutte vā veyyākaraṇe vā gāthāyaṃ³ vā pucchitena vīmaṃsitabbam⁴:

Kim⁵ ekattatāya pucchati udāhu vemattatāya⁶? —

Yadi ekattatāya pucchitam, ekattatāya vissajjayitabbam⁷. Yadi vemattatāya pucchitam, vemattatāya vissajjayitabbam⁷. Yadi sattādhittānena pucchitam, sattādhittānena vissajjayitabbam⁷. Yadi dhammādhittānena pucchitam, dhammādhittānena vissajjayitabbam⁷. Yathā yathā vā⁸ pana pucchitam, tathā tathā vissajjayitabbam⁷.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

§ 15. Parikkhāra-hāra.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kimlakkhaṇo parikkhāro⁸?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kimlakkhaṇo hetu, kimlakkhaṇo paccayo? Asādhāranalakkhaṇo hetu, sādāhanalakkhaṇo paccayo.

b) Yathā kim bhavē?

Yathā āṅkurassa⁹ nibbattiyā bijaṃ asādhāraṇaṃ, paṭhavi

¹ māṇa°, S.

² visadisala°, S.

³ gāthāya, S.

⁴ °sayitabbam, B.

⁵ om. S.

⁶ °yā ti, S.

⁷ visa°, B. B.

⁸ om. B.

⁹ āṅkurassa, B, always.

āpo ca sādharāṇā. Āṅkurassa hi paṭhavī āpo ca paccayo, sabhāvo hetu.

Yathā vā pana ghaṭe duddham pakkhittam dadhi bha-
vati, na c'atthi ekakālasamavadhānam duddhassa ca
dadhissa ca, evam eva¹ n'atthi ekakālasamavadhānam
hetussa ca paccayassa ca.

Ayam hi saṃsāro sahetu sapaccayo nibbatto². Vuttam *
hi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññānam³.
Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu,
ayonisomanasikāro paccayo.

Purimikā avijjā pacchimikāya⁴ avijjāya hetu

Tattha purimikā avijjā avijjānusayo, pacchimikā⁴ avijjā
avijjāpariyutthānam. Purimiko⁵ avijjānusayo pacchimi-
kassa⁶ avijjāpariyutthānassa hetubhūto paribruhanāya bi-
jaṅkuro viya samanantarahetutāya. Yam pana yattha
phalam⁷ nibbattati, idam⁸ tassa⁸ paramparahetutāya⁹
hetubhūtam. Duvidho hi hetu: samanantarahetu param-
parahetu¹⁰ ca. Evam avijjāya pi duvidho hetu: saman-
tarahetu paramparahetu ca.

Yathā vā pana thālakaṇ ca¹¹ vaṭṭi¹² ca¹¹ telaṇ ca¹³
dipassa¹⁴ paccayabhūtam, na sabhāvahetu. Na hi sakkā
thālakaṇ ca vaṭṭiṇ¹⁵ ca telaṇ ca anaggikaṃ dipetum
dipassa¹⁶ paccayabhūtam. Dipo¹⁷ viya sabhāvo hetu hoti.

Iti sabhāvo hetu, parabhāvo¹⁸ paccayo, ajjhattiko hetu,
bāhiro paccayo, janako hetu, pariggāhako paccayo, asā-
dhāraṇo hetu, sādharāṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho¹⁹, *
paṭisandhi-attho punabbhavattho, sampalibodhattho pari-
yutthānattho, asamugghātatho anusayatho, asampaṭive-
dhattho avijjattho, apariññātatho viññāṇassa bijattho.

Yattha avūpacchedo tattha santati, yattha santati tattha

¹ evam, B. S.; om. B.₁. ² nibbuto, S. ³ B.₁ adds la.

⁴ makāya, B. ⁵ purimako, B.₁. ⁶ makassa, B.₁. S.

⁷ balam, S. ⁸ imassa, B. ⁹ paramparamh^o, B.₁. S.

¹⁰ otuṇ. S. ¹¹ B.₁ adds paṭiṇ ca.

¹² vaṭṭiṇ, B.₁; vaṭṭi, S. ¹³ B.₁ adds paṭicca.

¹⁴ dipakassa, S.; pādipassa, B. B.₁. ¹⁵ vaṭṭi, B.₁; vaṭṭi, S.

¹⁶ pad^o, B. ¹⁷ padīpo, B. ¹⁸ S. adds hetu. ¹⁹ bal^o, S.

nibbatti, yattha nibbatti tattha phalaṃ, yattha phalaṃ tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyutthānaṃ, yattha pariyutthānaṃ tattha asaṃugghāto, yattha asaṃugghāto tattha anusayo, yattha anusayo tattha asaṃpaṭivedho, yattha asaṃpaṭivedho tattha avijjā, yattha avijjā tattha sāsavaṃ viññānaṃ aparīññātaṃ, yattha sāsavaṃ viññānaṃ aparīññātaṃ tattha bijatto.

Silakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññakkhandhassa¹ paccayo, paññakkhandho² vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñānadassanakkhandhassa paccayo.

Titthaññutā pitaññutāya paccayo, pitaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuñ ca paṭicca rūpe ca uppajjati cakkhuvīññānaṃ.

Tattha cakkhu adhipateyyapaccayatāya² paccayo, rūpā ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Saṃkhārā viññānaṃ paccayo sabhāvo hetu, viññānaṃ³ nāmarūpassa paccayo sabhāvo hetu, nāmarūpam saḷāyatanaṃ paccayo sabhāvo hetu, saḷāyatanaṃ phassaṃ paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānaṃ paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaṇassa paccayo sabhāvo hetu, jarāmaṇaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassassa paccayo sabhāvo hetu, domanassaṃ upāyāsaṃ paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno⁴: —

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

¹ paññā°, B.

² ādhi°, B.

³ S. omits this phrase.

⁴ °kaccāyano, S.

§ 16. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūlā | ye c'ekatthā pakāsītā muninā¹ tā

Ekasmiṃ padatṭhāne yattakāni padatṭhānāni otaranti,
sabbāni tāni samāropayitabbāni. Yēthā āvatte² hāre bahu-
kāni padatṭhānāni³ otaranti⁴.

Tattha samāropanā catubbidhā: padaṭṭhānaṃ, vevacanaṃ, *
bhāvanā, pahānaṃ iti.

a) Tattha katamā padatṭhānena samāropanā?

*Sabbapāpass'*⁵ *akaraṇaṃ kusalass'*⁶ *ūpasampadū*⁶

sacittapariyodapanaṃ etaṃ buddhena sāsanaṃ ti (Dhp.
v. 183).

Tassa kiṃ padatṭhānaṃ?

Tiṇi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosu-
caritaṃ.

Idaṃ padaṭṭhānaṃ.

Tattha yaṃ kāyikaṃ ca vācasikaṃ ca sucaritaṃ, ayaṃ
silakkhandho. Manosucarite yā anabhijjhā abyāpādo ca,
ayaṃ samādhikkhandho. Yā sammādiṭṭhi, ayaṃ pañña-
kkhandho⁷.

Idaṃ padaṭṭhānaṃ.

Tattha silakkhandho ca⁸ samādhikkhandho ca samatho,
paññakkhandho⁷ vipassanā.

Idaṃ padaṭṭhānaṃ.

Tattha samathassa phalaṃ⁹ rāgavirāgā¹⁰ cetovimutti¹⁰,
vipassanāya phalaṃ⁹ avijjāvirāgā paññāvimutti.

Idaṃ padaṭṭhānaṃ.

Vanam vanathassa padaṭṭhānaṃ, kiṃ ca vanam ko ca
vanatho¹¹?

Vanam nāma pañca kāmagaṇā, taṇhā vanatho¹².

Idaṃ padaṭṭhānaṃ.

¹ om. B. S. ² āvatte, B.; bhāvatte, S.

³ padatṭhāni, B. S. ⁴ oṭi ti, B. B.

⁵ °passa, all MSS. ⁶ °lassa upa°, B. S.

⁷ paññā°, B. ⁸ om. S. ⁹ balaṃ, S.

¹⁰ °virāga°, B. ¹¹ vanapatho, B.

¹² vanappato, B.

Vanam nāma nimittaggāho itthi ti vā puriso ti vā, vanatho nāma tesam tesam¹ aṅgapaccaṅgānam anubyañ-janaggāho: aho cakkhum aho sotam aho ghānam aho jivhā aho kāyo iti.

Idam padaṭṭhānam.

Vanam nāma cha ajjhattikabāhirāni āyatanāni अपariññā-tāni. Yam tadubhayam paṭicca uppajjati samyojanam, ayam vanatho.

Idam padaṭṭhānam.

Vanam nāma anusayo, vanatho nāma pariyutṭhānam.

Idam padaṭṭhānam.

Tenāha Bhagavā: - .

Chetvā vanañ ca vanathañ cā ti (Dhp. v. 283 c).

Ayam padaṭṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalam, avijjāvirāgā paññā-vimutti asekhaphalam.

Idam vevacanam.

Rāgavirāgā² cetovimutti anāgāmiphalam, avijjāvirāgā paññāvimutti aggaphalam arahattam.

Idam vevacanam.

Rāgavirāgā³ cetovimutti kāmādhātusamatikkamanam, avijjāvirāgā paññāvimutti te-dhātukasamatikkamanam⁴.

Idam vevacanam.

Paññindriyam paññābalaṃ⁵ adhipaññā sikkhā paññā-kkhandho⁶ dhammavicayasambojjhaṅgo upekkhāsamboj-jhaṅgo ñānam sammāditṭhi tīraṇā santīraṇā hiri vipassanā dhamme-ñānam (Cf. p. 54).

Sabbam idam vevacanam.

Ayam vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: - .

Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassī viharāhi⁷ ātāpī sampajāno satimā vineyya loke abhijjhādomanassam (Cf. p. 31).

¹ om. S. ² virāga, B.; virāgo, B_r. S. ³ virāga°, S.

⁴ dhātusam°, B. ⁵ ophalam, B_r. ⁶ paññā°, B.

⁷ viharāti, B.; viharati, S.

Ātāpī ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādo-manassan ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripurim gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānam.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā¹ bhāvanāpāripurim gacchanti. Catūsu sammappa-dhānesu² bhāviyamānesu cattāro iddhipādā bhāvanāpāripurim gacchanti. Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripurim gacchanti. Evam sabbe.

Kena kāraṇena?

Sabbe hi bodhaṅgamā³ dhammā⁴ bodhipakkhiyā niyyā-nikalakkhaṇena ekalakkhaṇā.

Te ekalakkhaṇattā bhāvanāpāripurim gacchanti (Cf. p. 31).

Ayaṃ bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsaṃ pajahati. Kabaḷikāro⁵ c'assa āhāro pariññaṃ gacchati. Kāmupādānena ca⁶ anupādāno bhavati. Kāmayogena ca visamyutto bhavati⁷. Abhijjhākāyagandhena ca⁸ vippayujjati. Kāmāsavena ca anāsavo bhavati. Kāmoghaṇ ca uttinno⁹ bhavati. Rāgasallena ca visallo bhavati. Rūpupikā c'assa viññāṇaṭṭhiti¹⁰ pariññaṃ gacchati. Rūpadhātuyam¹¹ c'assa rūgo pahīno bhavati. Na ca¹² chandāgatim¹³ gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsaṃ pajahati. Phasso c'assa āhāro pariññaṃ gacchati. Bhavupādānena ca anupādāno bhavati. Bhavayogena ca¹⁴ visamyutto¹⁵ bhavati. Byāpādakāyagandhena ca¹⁶ vippayujjati. Bhavāsavena ca anāsavo bhavati. Bha-

¹ samapaṭṭh°, B.

² bojjh°, S.

³ om. S.

⁴ kabalimko, S.

⁵ om. B.

⁶ hoti, B.

⁷ om. B. S.

⁸ uttinno, B. throughout.

⁹ °dhiti, B.

¹⁰ °tuyā, B.

¹¹ chandā āg°, B.; chandā āg°, S.

¹² vippayutto, B. S.

voghaṇ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāṇaṭṭhiti¹ pariññam gacchati. Vedanādhātuyam² c'assa rāgo pahīno bhavati. Na ca³ dosā-gatim⁴ gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsam pajahati. Viññāṇam c'assa āhāro pariññam gacchati. Ditṭhupādānena ca anupādāno bhavati. Ditṭhiyogena ca visamyutto⁵ bhavati. Silabbataparāmāsakāyagandhena⁶ ca vippayujjati. Ditṭhāsavena ca anāsavo bhavati. Ditṭhoghaṇ ca uttiṇṇo bhavati. Mānasallena ca³ visallo bhavati. Saññupikā c'assa viññāṇaṭṭhiti⁷ pariññam gacchati. Saññādhātuyam c'assa rāgo pahīno bhavati. Na ca bhaya-gatim⁸ gacchati.

Dhammesu dhammānupassī viharanto anattani⁹ attā ti vipallāsam pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādupādānena¹⁰ ca arupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idam saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjoghaṇ ca uttinno bhavati. Mohasallena ca visallo bhavati. Saṃkhārupikā¹¹ c'assa viññāṇaṭṭhiti pariññam gacchati. Saṃkhāradhātuyam¹² c'assa rāgo pahīno bhavati. Na ca mohā-gatim¹³ gacchati.

Āyam pahānena samāropanā.

Tenāha āyasmā Mahākaccāno¹⁴: —

Ye dhammā yaṃ-mūlā | ye c'¹⁵ ekatthā¹⁵ pakāsita muninā
te samaropayitabbā¹⁶ | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

¹ °ditṭhi ti, S.

² vedanāya, B.

³ om. B.

⁴ dosā ag°, B.; dosā ag°, S.

⁵ vippayutto, B. S.

⁶ parāmāsa°, S.

⁷ °ditṭhi ti, B. S.

⁸ bhayā ag°, B. S.

⁹ anattaniye, B. S.

¹⁰ attha°, B. B.

¹¹ °rupekkhā, B.

¹² °tuyā, B. S.

¹³ mohā ag°, B. S.

¹⁴ om. B. S.

¹⁵ ca katthā, B.

¹⁶ samā°, B. S.

B.

Hārasampāta.

§ 1. Desanā-hārasampāta.

Solasa hārā paṭhamam | disalocanena¹ uisā viloketvā
saṃkhipiya aṅkusena hi | nayehi tihi² niddise³ suttan ti
vuttā.

Tassā niddeso kuhiṃ daṭṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

Arakkhitena cittena micchādiṭṭhihatena ca

thīnamiddhābhībhūtena vasaṃ Mārassa gacchati ti (Of.
Ud. p. 38).

Arakkhitena cittenā ti kiṃ desayati?

Pamādaṃ. Taṃ Maccuno padaṃ.

Micchādiṭṭhihatena cā ti micchādiṭṭhihatam nāma
vuccati⁴, yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiṃlakkhaṇo?

Viparitagāhalakkhaṇo vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññam, cittam, diṭṭhim iti.

*

So kuhiṃ vipallāsayati?

Catūsu attabhāvavatthūsu.

Rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ
attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Evaṃ vedanaṃ⁵
| pe⁶ | saññam saṃkhāre viññānaṃ attato samanupassati
viññāpavantaṃ vā attānaṃ attani vā viññānaṃ viññā-
nasmiṃ vā attānaṃ.

Tattha rūpaṃ paṭhamam vipallāsavatthu⁷: asubhe subhan
ti, vedanā dutiyam vipallāsavatthu: dukkhe sukhan ti,
saññā saṃkhārā ca tatiyam vipallāsavatthu⁷: anattani attā
ti, viññānaṃ catuttham vipallāsavatthu⁸: anicce niccan ti.

¹ disā°, B. S. Com.

² tihi, B. S.

³ niddese, *all MSS. exc.* Com.

⁴ pavuccati, S.

⁵ vedanā, S.

⁶ pa, B.; la, B.

⁷ °vatthum, S.

⁸ °vatthum, B. S.

Dve dhammā cittassa saṃkilesā: taṇhā ca avijjā ca.

Taṇhānivutaṃ cittaṃ dvihi vipallāsehi vipallāsiyati: asubhe subhan ti dukkhe sukhan ti. Diṭṭhinivutaṃ cittaṃ dvihi vipallāsehi vipallāsiyati: anicce niccan ti anattani¹ attā ti.

Tattha yo diṭṭhivipallāso, so² atitaṃ rūpaṃ attato sam-anupassati, atitaṃ vedanam | pe³ | atitaṃ saññaṃ atito saṃkhāre atitaṃ viññānaṃ attato samanupassati.

Tattha yo taṇhāvipallāso, so⁴ anāgataṃ rūpaṃ abhinandati anāgataṃ vedanam | pe⁵ | anāgataṃ² saññaṃ anāgate² saṃkhāre anāgataṃ² viññānaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānīvaraṇānaṃ taṇhāsaṃyojanānaṃ pubbā⁶ koṭi⁶ na paññāyati. Sandhāvantaṇaṃ saṃsarantaṇaṃ sakim nirayaṃ sakim tiracchānayaṇiṃ sakim pettivisaṃsāraṃ sakim asurakāyaṃ sakim deve sakim manuse⁷.

Thīnamiddhābhibhūtenā ti thīnaṃ nāma yā cittassa akallatā akammaniyatā, middham nāma yaṃ kāyassa līnattaṃ. Vasam Mārassa gacchatī ti kilesamārassa ca sattamārassa⁸ ca vasam gacchati.

So hi nivuto saṃsāraḥkimukho hoti.

Imāni Bhavagatā dve saccāni desitūni: dukkhaṃ samudayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca pariñānāti yena ca pajahati, ayaṃ maggo. Yaṃ taṇhāya avijjāya⁹ ca pahānaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenaṃha Bhagavā: — Arakkhitena cittaṇā ti.

Tenaṃhāyasmā Mahākaccāno¹⁰: —

Assāḍādinavatā ti.

Niyutto desanā-hārasampāto¹¹.

¹ °niye, S. ² om. S. ³ pa, B.; la, B₁. ⁴ om. B₁.

⁵ pa, B.; la, B₁; om. S.; B₁ continues: saṃkhāre vi^o abhi^o

⁶ pubba^o, B. B₁. ⁷ manuse, B₁. ⁸ satthu^o, S.

⁹ avijjā, B. ¹⁰ om. B₁. S. ¹¹ hāro so, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo¹-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi akusalā pi.

Akusalā saṃsāragāminī, kusalā apacayagāminī pahāna-
taṇhā.

Māno pi duvidho: kusalo pi² akusalo pi. Yaṃ mānaṃ
nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana
māno dukkhaṃ nibbattayati, ayaṃ māno akusalo.

Tattha yaṃ³ nekkhamasitaṃ domanassaṃ kudassu⁴ nā-
māhaṃ⁵ taṃ āyatanam sacchikatvā upasampajja viharissaṃ,
yaṃ ariyā santaṃ⁶ āyatanam sacchikatvā upasampajja
viharanti⁷ ti, tassa uppajjati pihā pihāpaccayā⁸ doma-
nassaṃ. ayaṃ taṇhā kusalā. Rāgavirāgā⁹ cetovimutti¹⁰, tadā-
rammaṇa kusalā. Avijjāvirāgā paññāvimutti.

Tassā ko pavicayo?

Aṭṭhamaggaṅgāni. sammūdiṭṭhi sammāsankappo sammā-
vācū sammākamanto sammā-ājivo sammāvāyāmo sammā-
sati sammāsamaḍhi¹¹.

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-
samannāgatam cittaṃ bhāvayati: parisuddhaṃ pariyodā-
taṃ anaṅgaṇam vigatūpakkilesaṃ mudu¹² kammaniyam
ṭhitam¹³ aneñjapattam¹⁴. So tattha aṭṭhavidhaṃ adhi-
gacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato
parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato
anaṅgaṇam¹⁵, yato anaṅgaṇam¹⁶ tato vigatūpakkilesaṃ,
yato vigatūpakkilesaṃ tato mudu¹⁷, yato mudu¹⁸ tato
kammaniyam, yato kammaniyam tato ṭhitam¹⁹, yato ṭhitam²⁰
tato aneñjapattam²¹.

¹ vicaya, B.

² B. adds ca.

³ om. S.

⁴ kudāsu, B. B.; kudāssu, Com.

⁵ nāma taṃ, S.

⁶ sannaṃ, B.

⁷ ti (without ti), B.

⁸ piha°, B.

⁹ virāga°, S.

¹⁰ odhi ti, S.

¹¹ muduṃ, B. S.

¹² dhitam, B.

¹³ ānañja°, S.; anañca°, B.

¹⁴ °naṃ, S.

¹⁵ muduṃ, S.

¹⁶ niṭṭhitam, S.

¹⁷ ānañja°, S.; anañca°, B.

Tattha aṅgaṇā¹ ca upakkilesā ca, tadubhayaṃ tanhāpakkho, yā ca iñjanā yā ca cittassa atṭhiti², ayaṃ diṭṭhipakkho.

Cattāri indriyāni: dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ ca catutthajjhāne nirujjanti. Tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati. So uparimaṃ samāpattiṃ santato manasikaroti. Tassa upari-
 * maṃ samāpattiṃ santato manasikaroto catutthajjhāne olārikā³ saññā sañṭhahati⁴ ukkaṇṭhā ca paṭighasaññā. So sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā⁵ nānattasaññānaṃ amanasikārā anantaṃ ākāsam iti ākāsañāñcāyatanasamāpattiṃ sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññāvokāro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbattham gacchati.

Evam samādhī. Tassa samāhitassa obhāso antaradhāyati dassanaṃ ca rūpaṇaṃ.

So samādhī chalaṅgasamannāgato paccavekkhitabbo: anabhijjhāsahagatam me mānaṣaṃ sabbaloke, abyāpannaṃ me cittaṃ sabbasattesu, āraddham me viriyaṃ paggaḥitaṃ, passaddho me kāyo asūraddho, samāhitam me cittaṃ avikkhittam, upaṭṭhitā me sati⁶ asaṃmutṭhā⁷.

Tattha yaṇ ca anabhijjhāsahagatam mānaṣaṃ sabbaloke yaṇ ca abyāpannaṃ cittaṃ sabbasattesu yaṇ ca āraddham viriyaṃ paggaḥitaṃ yaṇ ca samāhitam cittaṃ avikkhittam ayaṃ samatho, yo passaddho kāyo asūraddho ayaṃ samādhīparikkhāro, yā upaṭṭhitā sati asaṃmutṭhā⁸ ayaṃ vipassanā.

* So samādhī pañcavidhena⁹ veditabbo.

Ayaṃ samādhī paccuppannasukho ti. Iti 'ssa paccattam eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati¹⁰. Ayaṃ samādhī āyatisukhavipāko ti. Iti 'ssa paccattam eva ñāṇadassanaṃ¹¹ paccupaṭṭhitaṃ bhavati. Ayaṃ samādhī ariyo nirāmisso ti. Iti

¹ 'nā, S. ² atṭhiti, B.

³ olārika°, B.; olāri, S. ⁴ sañṭhāti, B.

⁵ atthag°, S. ⁶ B. adds hoti.

⁷ asaṃmutṭhā, B. S. ⁸ asaṃ°, B.; appamutṭhā, S.

⁹ vividhena, B. ¹⁰ om. S. ¹¹ viññāṇa°, S.

'ssa paccattam eva ñānadassanaṃ paccupatṭhitam bhavati. Ayaṃ samādhi akāpurisasevito ti. Iti 'ssa paccattam eva ñānadassanaṃ paccupatṭhitam bhavati. Ayaṃ samādhi santo c'eva paṇito ca paṭipassaddhīladdho¹ ca² ekodibhā-vādhigato ca³ na sasaṅkhāraniggayha³-vārivāvaṭo⁴ cā ti. * Iti 'ssa paccattam eva ñānadassanaṃ paccupatṭhitam bhavati. Tam kho paṇi⁵ imaṃ⁵ samādhim sato samāpajjāmi sato vuṭṭhabhāmi ti. Iti 'ssa paccattam eva ñānadassanaṃ paccupatṭhitam bhavati.

Tattha yo ca samādhi paccuppannasukho⁶ yo ca samādhi āyatisukhavipāko ayaṃ samatho, yo ca samādhi ariyo nirāmisso yo ca samādhi akāpurisasevito⁷ yo ca samādhi santo c'eva paṇito ca paṭipassaddhīladdho ca ekodibhā-vādhigato ca na sasaṅkhāraniggayha⁸-vārivāvaṭo ca² yaṇ cāhaṃ taṃ kho paṇi⁵ imaṃ⁵ samādhim sato samāpajjāmi sato vuṭṭhabhāmi ti ayaṃ vipassanā.

So samādhi pañcavidhena veditabbo: pītipharanā, * sukhapharanā, cetopharanā, ālokapharanā, paccavekkhaṇānimittaṃ.

Tattha yo ca pītipharāno yo ca sukhapharāno yo ca cetopharāno ayaṃ samatho, yo ca ālokapharāno yaṇ ca paccavekkhaṇānimittaṃ ayaṃ vipassanā.

Dasa kasiṇyatanāni: paṭhavikasiṇaṃ, āpokasiṇaṃ, tejo- * kasiṇaṃ, vāyokasiṇaṃ, nilakasiṇaṃ, pītakasiṇaṃ, lohita-kasiṇaṃ, odātakasiṇaṃ, ākāsakasiṇaṃ, viññāṇakasiṇaṃ.

Tattha yaṇ ca paṭhavikasiṇaṃ yaṇ ca āpokasiṇaṃ, evaṃ sabbam, yaṇ ca odātakasiṇaṃ, imāni aṭṭha kasiṇāni samatho, yaṇ ca ākāsakasiṇaṃ yaṇ ca viññāṇakasiṇaṃ, ayaṃ vipassanā.

Evam sabbo ariyo⁹ maggo.

Yena yena ākārena vutto, tena tena samathavipassanena * vojayaṭṭabbo¹⁰.

¹ °passaddha°, B. B. ² om. B.

³ saṅkhāra°, B.; ca saṅkh°, S. ⁴ °to, B. S.

⁵ paṇitaṃ, B. ⁶ sampanna°, S.

⁷ S. continues: pe | yaṇ cāhaṃ. ⁸ saṅkhāra°, B.

⁹ ariya°, B. ¹⁰ °hitabbo, B.

Te¹ tñhi² dhammehi saṃgahitā: aniccatāya, dukkhatāya, anattatāya.

* So samathavipassanam bhāvayamāno tñi vimokkhamukhāni bhāvayati, tñi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

* Rāgacarito puggalo animittena vimokkhamukhena niyyāti², adhicitasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ³ phassaṃ anupagacchanto sukhaṃ vedanaṃ pariñānanto rāgamalaṃ pavāhanto rāgarajaṃ nidhunanto rāgaviṣaṃ vamaṇto⁴ rāgaggaṃ nibbāpento rāgasallaṃ uppāṇento⁵ rāgajaṭṭhaṃ vijāṇento⁶.

Dosacarito puggalo appaṇihitena vimokkhamukhena niyyāti², adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ pariñānanto dosamalaṃ pavāhanto⁷ dosarajaṃ nidhunanto dosaviṣaṃ vamaṇto⁸ dosaggaṃ nibbāpento dosasallaṃ uppāṇento⁹ dosajaṭṭhaṃ vijāṇento.

Mohacarito puggalo suññatavimokkhamukhena niyyāti², adhipaṇṇāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto¹⁰ adukkhamasukhavedaniyaṃ¹¹ phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ pariñānanto mohamalaṃ pavāhanto⁷ moharajaṃ nidhunanto mohaviṣaṃ vamaṇto¹² mohaggaṃ nibbāpento mohasallaṃ uppāṇento mohajaṭṭhaṃ vijāṇento.

* Tattha suññatavimokkhamukhaṃ¹³ paññakkhandho¹⁴, animittavimokkhamukhaṃ samādhikkhandho, appaṇihitavimokkhamukhaṃ silakkhandho.

So tñi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

¹ tehi tehi, B.; tehi ca, S. ² niyyāti, B.

³ sukhaṃ vedaniyaṃ, S. ⁴ vamaṇto, B.

⁵ oḍento, S. ⁶ jāṇento, B. ⁷ oḍento, B.

⁸ vamaṇto, B. S. ⁹ oḍento, B. S. ¹⁰ vijaḥ, B.

¹¹ asukhaṃ veḥ, B. ¹² vamaṇto, B. B.

¹³ suññata-aviḥ, S. ¹⁴ paññāḥ, B.

Tattha yā ca¹ sammāvācā yo ca sammākammanto yo ca sammā-ājīvo ayaṃ silakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayaṃ samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsaṃkappo ayaṃ paññakkhandho².

Tattha³ silakkhandho ca samādhikkhandho ca samatho, * paññakkhandho² vipassanā.

Yo samathavipassanam bhāveti, tassa dve bhavaṅgāni bhāvanam gacchanti: kāyo cittaṃ ca, bhavaṇiṇodhagāmini paṭipadā dve padāni: sīlam samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapaṇño.

Kāye bhāviyamāne dve dhammā bhāvanam gacchanti: sammākammanto sammāvāyāmo ca, sīle bhāviyamāne dve dhammā bhāvanam gacchanti: sammāvācā sammā-ājīvo ca⁴, citte bhāviyamāne dve dhammā bhāvanam gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanam gacchanti: sammādiṭṭhi sammāsaṃkappo ca.

Tattha yo ca sammākammanto yo ca¹ sammāvāyāmo siyā kāyiko siya cetasiko.

Tattha yo kāyasamgaho so kāye bhāvite bhāvanam gacchati, yo cittasamgaho so citte bhāvite bhāvanam gacchati.

So⁵ samathavipassanam bhāvayanto pañcavidham adhi-gamam adhigacchati⁶: khippādhigamo ca hoti vimuttādhigamo ca hoti mahādhigamo⁷ ca hoti vipulādhigamo ca hoti anavasesūdhigamo ca hoti.

Tattha samathena khippādhigamo ca⁸ mahādhigamo⁷ ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesūdhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā * ovādena sāvake na viṣaṃvādayati. So tividham: idaṃ

¹ om. S. ² paññā, B.

³ from tattha to paññakkhandho is missing in S.

⁴ vā, B₁. ⁵ yo, S. ⁶ gacchati, B.

⁷ samādhigamo, B₁. ⁸ om. B₁.

karotha, iminā upāyena karotha, idaṃ vo kurumānānaṃ hitāya sukhāya bhavissati.

1. So tathā ovaḍito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpuṇissati ti n'etaṃ thānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandhaṃ aparipūrayanto taṃ bhūmiṃ anupāpuṇissati ti n'etaṃ thānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandhaṃ paripūrayanto¹ taṃ² bhūmiṃ anupāpuṇissati ti thānaṃ etaṃ vijjati. Sammāsambuddhassa te³ sato³ ime dhammā anabhisambuddhā ti n'etaṃ thānaṃ vijjati. Sabbāsavaparikkhīṇassa te³ sato³ ime āsavā aparikkhīṇā ti n'etaṃ thānaṃ vijjati. Yassa te atthāya dhammo desito so na niyyāti⁴ takkarassa sammādukkhakkhayāyā ti n'etaṃ thānaṃ vijjati. Sāvako kho pana te dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī so pubbena aparaṃ ulāraṃ viśeṣādhigamaṃ⁵ na sacchikarissati ti n'etaṃ thānaṃ vijjati. Ye kho pana dhammā antarāyikā te paṭisevato⁶ nālaṃ antarāyāyā⁷ ti n'etaṃ thānaṃ vijjati. Ye kho pana dhammā aniyyanikā⁸ te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti n'etaṃ thānaṃ vijjati. Ye kho pana dhammā niyyānikā te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti thānaṃ etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadaṭṭum anupāpuṇissati ti n'etaṃ thānaṃ vijjati. Diṭṭhisampanno¹¹ * mātaṃ jivitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti n'etaṃ thānaṃ vijjati. Puthujjano mātaṃ jivitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti thānaṃ etaṃ vijjati. Evaṃ pitaraṃ, arahantaṃ, bhikkhū. Diṭṭhisampanno puggalo saṃghaṃ¹² bhindeyya saṃghe vā saṃgharājim janeyyā ti n'etaṃ thānaṃ vijjati. Puthujjano

¹ pūrayo, S.

² om. S.

³ desato, S.

⁴ niyāti. S.

⁵ °gamaṇaṃ, B.

⁶ °sevanato. B.

⁷ antarāyā, B. S.

⁸ aniyā°, S.

⁹ niyyanti, S.

¹⁰ °kkhayā, S.

¹¹ For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balās), see M. I, p. 69 sqq.

¹² B. adds vā.

samgham¹ bhindeyya samghe vā samgharājim janeyyā ti
 thānam etaṃ vijjati. Diṭṭhisampanno Tathāgatassa duṭṭha-
 citto lohitaṃ uppādeyya, parinibbutassa vā Tathāgatassa
 duṭṭhacitto thūpaṃ bhindeyyā ti n'etaṃ thānaṃ vijjati.
 Puthujjano Tathāgatassa duṭṭhacitto lohitaṃ uppādeyya
 parinibbutassa vā² Tathāgatassa duṭṭhacitto thūpaṃ bin-
 deyyā ti thānam etaṃ vijjati. Diṭṭhisampanno aññaṃ
 Satthāraṃ apadiseyya api jivitaheṭū ti n'etaṃ thānaṃ
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti³ thā-
 nam etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ
 dakkhiṇeyyaṃ pariyeseyyā ti n'etaṃ thānaṃ vijjati. Puthuj-
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti
 thānam etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena *
 suddhiṃ pacceyyā ti n'etaṃ thānaṃ vijjati. Puthujjano
 kutūhalamaṅgalena suddhiṃ pacceyyā ti thānam etaṃ
 vijjati. Itthi rājā cakkavatti siyā ti n'etaṃ thānaṃ vijjati.
 Puriso rājā cakkavatti siyā ti thānam etaṃ vijjati. Itthi
 Sakko devānaṃ indo siyā ti n'etaṃ thānaṃ vijjati. Puriso
 Sakko devānaṃ indo siyā ti thānam etaṃ vijjati. Itthi
 Māro pāpimā siyā ti n'etaṃ thānaṃ vijjati. Puriso Māro
 pāpimā siyā ti thānam etaṃ vijjati. Itthi Mahābrahmā
 siyā ti n'etaṃ thānaṃ vijjati. Puriso Mahābrahmā siyā *
 ti thānam etaṃ vijjati. Itthi Tathāgato arahaṃ sammā-
 sambuddho⁴ siyā ti n'etaṃ thānaṃ vijjati. Puriso Tathā-
 gato arahaṃ sammāsambuddho siyā ti thānam etaṃ vijjati.
 Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ
 ekissā lokadhātuyā uppajjeyyū¹ dhammaṃ vā deseyyun
 ti n'etaṃ thānaṃ vijjati. Eko 'va Tathāgato arahaṃ
 sammāsambuddho ekissā lokadhātuyā uppajjissati¹ dham-
 maṃ vā⁵ desissati ti thānam etaṃ vijjati. Tiṇṇaṃ ducca-
 ritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti
 n'etaṃ thānaṃ vijjati. Tiṇṇaṃ duccaritānaṃ anīṭṭho
 akanto apiyo amanāpo vipāko bhavissati ti thānam etaṃ

¹ B. adds vā. ² om. B. ³ S. adds jivitaheṭū ti.

⁴ S. continues: ekissā lokadhātuyā uppajjissati dhammaṃ
 desissati ti th^o etaṃ vi^o and so on.

⁵ om. B. S.

vijjati. Tiṇṇaṃ¹ sucaritānaṃ anittḥo akanto apiyo amanāpo vipāko bhavissati ti n'etaṃ ṭhānaṃ vijjati. Tiṇṇaṃ sucaritānaṃ itṭho kanto piyo manāpo vipāko bhavissati ti ṭhānaṃ etaṃ vijjati². Aññataro samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattaṃ pubbaṅgamaṃ katvā pañca nivarane appahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu anupaṭṭhitasati viharanto satta bojjhaṅge abhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissati ti n'etaṃ ṭhānaṃ vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhāneṣu upaṭṭhitasati viharanto satta bojjhaṅge bhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissati ti ṭhānaṃ etaṃ vijjati.

Yaṃ ettha ñānaṃ hetuso ṭhānaso anodhiso³, idaṃ vuccati ṭhānāṭṭhāna-ñānaṃ paṭhamam Tathāgatabalaṃ iti.

2. Ṭhānāṭṭhānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evaṃ Bhagavā āha: —

*Sabbe sattū marissantī, maraṇaṃ taṃ hi jīvitaṃ
yathākammaṃ gamissantī puñṇapāpaphalūpagū
nirayaṃ pāpakammantā puñṇakammā ca suggatiṃ⁴*

(S. I, p. 97).

Apāre ca maggaṃ bhāvetvā⁵ parinibbanti anāsavaṃ ti.

Sabbe sattū ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavittivattā ca. Marissantī ti dvīhi maraṇehi: dandhamaraṇena⁶ ca adandhamaraṇena⁶ ca⁶. Sakkāyapariyāpannānaṃ adandhamaraṇaṃ, sakkāyavittivattānaṃ dandhamaraṇaṃ. Maraṇaṃ taṃ hi jivitaṃ ti khayā āyussa indriyānaṃ uparodhā jivitaṃ pariyaṇto maraṇapariyaṇto. Yathākammaṃ gamissantī ti kammasa katā. Puñṇapāpaphalūpagā ti kammānaṃ phaladassāvitā ca avippavāso ca. Nirayaṃ pāpakammantā ti apuñṇasaṃkhārā. Puñṇakammā ca suggatiṃ⁷ ti

¹⁻¹ missing in B₁.

⁴ bhāvitvā, B.

⁷ suga°, all MSS.

² anādiso, S.

⁵ °caraṇena, S.

³ sug°, B. B₁.

⁶ om. S.

puññasamkhārā sugatim gamissanti. Apare ca maggam bhāvetvā parinibbanti anāsavā ti sabbasamkhārānam samatikkamanam. Tenāha Bhagavā: — Sabbe | pe¹ | anā² savā ti.

Sabbe sattā marissanti, maraṇam³ tam hi jīvitam yathākammam gamissanti puññapāpaphalūpagā.

Nirayam pāpakamantā ti āgāhā⁴ ca nijjhāmā ca paṭipadā.

Apare ca maggam bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇam⁵ tam hi jīvitam yathākammam gamissanti puññapāpaphalūpagā.

Nirayam pāpakamantā ti ayam samkilesa. Evaṃ saṃsāram nibbattayati⁶. Sabbe sattā marissanti | pe⁷ | nirayam pāpakamantā ti ime tayo vaṭṭā: dukkhavaṭṭo, kammavaṭṭo, kilesavaṭṭo⁸. Apare ca maggam bhāvetvā⁹ parinibbanti anāsavā ti¹⁰ tiṇṇam vaṭṭānam vivaṭṭanā. Sabbe sattā marissanti | pe¹¹ | nirayam pāpakamantā ti ādinavo. Puññakammā ca suggatin¹² ti assādo. Apare ca maggam bhāvetvā¹³ parinibbanti anāsavā ti nissaraṇam. Sabbe sattā marissanti | pe¹⁴ | nirayam pāpakamantā ti hetu ca phalaṇ ca. Pañcakkhandhū¹⁵ phalam, taṇhā hetu. Apare ca maggam bhāvetvā¹⁶ parinibbanti anāsavā ti maggo ca phalaṇ ca. Sabbe sattā marissanti | pe¹⁷ | nirayam pāpakamantā ti ayaṇ samkilesa. So¹⁸ samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccaritasamkilesa ti.

Tattha taṇhāsamkilesa tihi taṇhāhi niddisitaḥ¹⁹: kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjhosito, tena ten' eva niddisitaḥ. Tassā vitthāro: chattimsāya taṇhāya jāliniyā vicaritāni.

Tattha diṭṭhisamkilesa uccheda-sassatena niddisitaḥ. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

¹ pa, B. B.

² ag^o, B.

³ ottiyati, B. S.

⁴ pa, B.; om. B.

⁵ om. S.

⁶ vitvā, B.

⁷ pa, B.; om. B. S.

⁸ suga^o, all MSS.

⁹ khandhā, B.

¹⁰ B. in full; om. B.

¹¹ niddissi^o, B.

‘idam eva saccam, mogham aññan’ ti, tena ten’ eva niddi-
sitabbo. Tassā vitthāro: dvāsaṭṭhi diṭṭhigatāni¹.

Tattha duccharitasamkilesa cetanācetasikakammena niddi-
sitabbo², tihi duccharitehi: kāyaduccharitena, vacīduccaritena,
manoduccharitena. Tassa vitthāro: dasa akusalakamma-
pathā³.

Apāre ca maggaṃ bhāvetvā parinibbanti anāsavā ti
idaṃ vodānaṃ. Tayidaṃ vodānaṃ tividhaṃ: taṇhāsaṃ-
kilesa samathena visujjhati, so samatho samādhikkhandho,
diṭṭhisamkilesa vipassanāya visujjhati⁴, sā vipassanā pañ-
ñakkhandho⁵, duccharitasamkilesa sucaritena visujjhati, taṃ
sucaritaṃ silakkhandho.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitam
yathākammaṃ gamissanti puññapāpaphalūpagā
nirayaṃ pāpakammantā ti
apuññapaṭipadā.

Puññakammā ca suggatin⁶ ti
puññapaṭipadā.

Apāre ca maggaṃ bhāvetvā parinibbanti anāsavā ti
puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā,
ayaṃ ekā paṭipadā sabbatthagāminī, ekā apāyesu ekā
devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayaṃ
* tattha⁷-tattha⁷-gāminipaṭipadā.

Tayo rāsi⁸ micchattaniyato rāsi, sammattaniyato rāsi,
aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattani-
yato rāsi ekā paṭipadā: tattha⁸-tattha⁸-gāminī. Tattha⁹
yo aniyato rāsi, ayaṃ sabbatthagāminipaṭipadā.

Kena kārāṇena?

Paccayaṃ labhanto niraye upapajjeyya, paccayaṃ la-
bhanto tiracchānayaṇiṣu upapajjeyya, paccayaṃ labhanto

¹ °gatā ti, B.

² niddissi°, B.

³ kusala°, S.

⁴ °ti ti, S.

⁵ paññā°, B.

⁶ suga°, all MSS.

⁷ tathattha, B.; tatthatta, S.; tatthatattha, B. Com.

⁸ tathattha, B.; tatthatta, B. S.

⁹ ettha, B.; tatthatta, S.

pettivisayesu upapajjeyya, paccayam labhanto asuresu upapajjeyya, paccayam labhanto devesu upapajjeyya, paccayam labhanto manussesu upapajjeyya, paccayam labhanto paṇinibbāyeyya. Tasmāyam¹ sabbatthagāminipaṭipadā.

Yam ettha nānam hetuso tñānaso anodhiso², idam vuccati sabbatthagāminipaṭipadā-nānam duttiyam Tathāgatabalam iti.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha³-tattha³-gāminipaṭipadā nānadhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhuhātu rūpadhātu cakkhuviññānadhātu, sotadhātu saddadhātu sotaviññānadhātu. gkānadhātu gandhadhātu ghānaviññānadhātu, jivhādhātu rasadhātu jivhāviññānadhātu, kāyadhātu phoṭṭhabbhadhātu kāyaviññānadhātu, manodhātu dhammadhātu manoviññānadhātu, paṭhavidhātu āpodhātu tejodhātu vīryodhātu ākāsadhātu viññānadhātu, kāmādhātu byāpādhātu vihiṃsādhātu, nekkhammadhātu⁴ abyāpādhātu avihiṃsādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukkhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhārādhātu nibbānadhātu: ayam anekadhātu-loko.

Tattha katamo nānadhātu-loko?

Aññā cakkhuhātu aññā rūpadhātu aññā cakkhuviññānadhātu⁵. Evam sabbā⁶. Aññā nibbānadhātu.

Yam ettha nānam hetuso tñānaso⁷ anodhiso, idam vuccati anekadhātu-nānadhātu-nānam tatiyam Tathāgatabalam iti.

4. Anekadhātu⁸-nānadhātu kassa lokassa?

Yam yad eva dhātum sattā adhimuccanti, tam tad eva adhiṭṭhahanti abhinivisanti⁹, keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci hīnā-

¹ tasmā ayam, B.

² odiso, B.

³ tathattha, B. S.

⁴ nekkhama°, B. Com.

⁵ B. adds pa.

⁶ sabbāni, B.; sabbam, S.

⁷ om. B. S.

⁸ evam aneka°, B. S.

⁹ ovesanti, B.; ovissanti, S.

dhimuttā keci paṇitādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yam ettha nāṇaṃ hetuso tñāna¹ anodhiso 'ayam veneyyo ayam na² veneyyo² ayam sagga³gāmi³ ayam dugga⁴ti⁴gāmi⁴ ti, idaṃ vuccati sattānaṃ nānādhimuttikata-nāṇaṃ catutthaṃ Tathāgatabalaṃ iti.

5: Te yathādhimuttā ca bhavanti?

Taṃ taṃ kamma⁵sa⁵mā⁵dānaṃ sa⁵mā⁵diyanti, te chabbidhaṃ kammaṃ sa⁵mā⁵diyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paṇṇāvasena.

Taṃ vibhajamānaṃ³ duvidhaṃ: saṃsāragāmi⁴ ca⁵ nibbānagāmi⁴ ca.

Tattha yaṃ lobhavasena dosavasena mohavasena ca¹ kammaṃ karoti, idaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ. Tattha yaṃ saddhāvasena viriyavasena⁵ ca⁶ kammaṃ karoti, idaṃ kammaṃ sukkaṃ sukkavipākaṃ. Tattha yaṃ lobhavasena⁷ dosavasena ca⁸ mohavasena⁹ saddhāvasena ca¹⁰ kammaṃ karoti, idaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkvipākaṃ. Tattha yaṃ viriyavasena paṇṇāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇhaṃ asukkaṃ akaṇhasūkkavipākaṃ¹¹ kammuttaṃ kamma¹²se¹²ṭṭhaṃ kammakkhaya¹³ya¹³ saṃvattati (Cf. M. I, p. 389 sqq.).

Cattāri kamma¹⁴sa¹⁴mā¹⁴dānāni: atthi kamma¹⁵sa¹⁵mā¹⁵dānaṃ paccuppannasukhaṃ āyatiṇ¹² ca¹³ dukkhavipākaṃ, atthi kamma¹⁶sa¹⁶mā¹⁶dānaṃ paccuppannadukkhāṃ āyatiṇ¹² ca¹³ sukhavipākaṃ, atthi kamma¹⁷sa¹⁷mā¹⁷dānaṃ paccuppannadukkhāṃ c'eva āyatiṇ¹² ca dukkhavipākaṃ, atthi kamma¹⁸sa¹⁸mā¹⁸dānaṃ paccuppannasukhāṃ c'eva āyatiṇ¹² ca sukhavipākaṃ, yaṃ evaṃ jūtiyakaṃ kamma¹⁹sa¹⁹mā¹⁹dānaṃ.

Iminā puggalena akusalakamma²⁰sa²⁰mā²⁰dānaṃ upacitaṃ avipakkaṃ vipākāya paccupa²¹ṭṭhitaṃ. na ca bhabbo abhinibbidhāgantun¹⁴ ti.

¹ om. B₁. S. ² aven^o, B₁. ³ vibhajja^o, S.; visajja^o, B. B₁.

⁴ °gāmini, B. B₁. ⁵ om. B.; B₁. S. add paṇṇāvasena.

⁶ om. B. Com.; S. puts ca before paṇṇā^o ⁷ S. adds ca.

⁸ om. B. B₁. ⁹ B₁. S. add ca.

¹⁰ B₁. S. add viriyavasena ca. ¹¹ S. inserts kammaṃ.

¹² °ti, B. S. ¹³ om. B. S. ¹⁴ °dā^o, all MSS. exc. Com.

Tam Bhagavā na ovasati, yathā Devadattam Kokālikam *
Sunakkhattam Licchaviputtam, ye vā pan' aññe pi sattā
micchattaniyātā.

Imesañ ca puggalānam upacitam¹ akusalam na ca tāva
pāripūrigatam, purā pāripūrim gacchati, purā phalam
nibbattayati, purā maggam āvārayati², purā veneyyattam
samatikkamatī ti.

Te Bhagavā asamatte ovasati, yathā Puṇṇaṇ ca gova-
tikam Acelaṇ ca kukkuravatikam.

Imassa ca puggalassa³ akusalakammasamādānam pari- *
pūramānam maggam āvārayissati, purā pāripūrim gacchati,
purā phalam nibbattayati⁴, purā maggam āvārayati, purā
veneyyattam samatikkamatī ti.

Tam Bhagavā asamattam ovasati, yathā āyasmantam
Aṅgulimālam.

Sabbhesaṃ mudumajjhādhimattatā⁵. *

Tattha mudu āneñjābhisamkhārā⁶, majjham avasesaku-
salasamkhārā, adhimattam akusalasamkhārā.

Yam ettha ñānam hetuso ñānaso⁷ anodhiso 'idam dīṭṭha-
dhammavedaniyam, idam upapajjavedaniyam, idam aparā-
pariyavedaniyam⁸, idam nirayavedaniyam, idam tiracchā-
navedaniyam, idam pettivisayavedaniyam, idam asuraveda-
niyam, idam devavedaniyam⁹, idam manussavedaniyam¹⁰ ti,
idam vuccati atitānāgatapaccuppannānam kammamādā-
nānam¹¹ hetuso¹² ñānaso anodhiso¹³ vipākavemattatā-ñā-
nam pañcamam Tathāgatabalam itī.

6. Tathā samādinnānam kammānam samādinnānam jhā- *
nānam vimokkhānam samādhīnam¹⁴ samāpattīnam ayam
saṃkilesa idam vodānam idam vuṭṭhānam, evaṃ saṃkilissati
evaṃ vodāyati evaṃ vuṭṭhāhati¹⁵ ti ñānam anāvaraṇam.
Tattha kati jhānāni?

¹ upaṭṭhitam, B.

² pavārayati, S.

³ S. adds ca.

⁴ oṭṭiyati, S.

⁵ oṃattikā, B.

⁶ āneñjābhi°, B. S.

⁷ om. B. S.

⁸ aparāpariyāya°, S.; aparāpara°, B.

⁹ devesu ve°, S.

¹⁰ oṃyam (without ti), B.

¹¹ kammānam kammam°, S. ¹² after ñānaso, B. S.

¹³ om. all MSS.

¹⁴ samādinnānam, S.

¹⁵ vuṭṭha°, S.

Cattāri jhānāni.

Kati vimokkhā?

* Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhi?

Tayo samādhi: savitakko-savicāro-samādhi, avitakko-vi-cāramatto-samādhi, avitakko-avicāro-samādhi.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññānāsamāpatti, vibhūtasamāpatti¹, nirodha-samāpatti.

Tattha katamo samkilesa?

Paṭhamassa² jhānassa² kāmarāgabyāpādā samkilesa ye

* ca kukkuṭajhāyī dve paṭhamakā yo vā pana koci hāna-bhāgiyo samādhi, ayam samkilesa.

Tattha katamam vodānam?

Nivaranapārisuddhi paṭhamassa jhānassa ye ca kukku-

* ṭajhāyī dve pacchimakā yo vā pana koci visesabhāgiyo samādhi, idam vodānam³.

Tattha katamam vuṭṭhānam?

Yam samāpattivuṭṭhānakosallaṃ⁴, idam vuṭṭhānam.

Yam ettha nāṇaṃ hetuso ṭhānaso⁵ anodhiso, idam vuccati sabbesaṃ jhānavimokkhasamādhisamāpattinam sam-kilesavodāna-vuṭṭhāna-nāṇaṃ chaṭṭhaṃ Tathāgatabalaṃ iti.

* 7. Tass' eva samādhissa tayo dhammā parivārā: indriyāni, balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhi-pateyyatṭhena⁶ indriyāni, akampiyyatṭhena balāni.

Iti tesam mudumajjhādhimattatā⁷: ayam mudindriyo, ayam⁸ majjhindriyo, ayam tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ samkhittena ovādena ovadati, majjhindriyaṃ Bhagavā samkhitta-vitthārena ova-dati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha Bhagavā tikkhindriyassa mudukaṃ dhammadesanaṃ upa-dissati, majjhindriyassa Bhagavā mudutikkhadhammadesa-

¹ vibhūtasaññāsam°, S. ² pathamajh°, B₁. S.

³ odānam, S. ⁴ °vuṭṭhānam ko°, S.

⁵ om. B₁. S. ⁶ ādhi°, B₁. ⁷ °majjhābhi°, S.

⁸ om. S.

nam¹ upadissati, mudindriyassa Bhagavā tikkham² dham-
madesanam² upadissati. Tattha³ Bhagavā tikkhindriyassa
samatham upadissati, majjhindriyassa Bhagavā samathavi-
passanam⁴ upadissati, mudindriyassa Bhagavā vipassanam
upadissati. Tattha Bhagavā tikkhindriyassa nissaranam
upadissati, majjhindriyassa Bhagavā⁵ ādinavañ ca nissara-
nañ ca upadissati, mudindriyassa Bhagavā⁶ assādañ ca
ādinavañ ca nissaranañ ca upadissati. Tattha³ Bhagavā
tikkhindriyassa adhipaññāsikkhāya paññāpayati⁷, majjin-
driyassa Bhagavā adhicittasikkhāya paññāpayati⁷, mudin-
driyassa Bhagavā adhisīlasikkhāya paññāpayati⁷.

Yam ettha ñānam hetuso tñānaso⁵ anodhiso 'ayam imam
bhūmibhāvanā ca gato imāya ca⁸ velāya imāya ca⁸ anu-
sāsaniyā evam-dhātuko cāyam ayañ c'assa āsayo ayañ ca⁵
anusayo⁹ iti, idam vuccati parasattānam parapuggalānam
indriyaparopariyatti¹⁰-vemattatā-ñānam sattamam Tathā-
gatabalam iti.

8. Tattha yam anekavilhitam pubbenivāsam anussarati,
seyyathidam 'ekam pi jātim dve pi jātiyo tisso pi jātiyo
catasso pi jātiyo pañca pi jātiyo dasa¹¹ pi jātiyo viṣaṃ pi
jātiyo timsam¹² pi jātiyo cattārisaṃ pi jātiyo paññāsaṃ
pi jātiyo jātisatam pi¹³ jātisahassaṃ pi jātisatasahassaṃ¹⁴
anekāni⁵ pi⁵ jātisatāni⁵ anekāni pi jātisahassāni anekāni
pi jātisatasahassāni aneke pi¹⁵ samvattakappe aneke pi
vivattakappe aneke pi samvattavivattakappe amutrāsīm¹⁶
evamnāmo evamgotto evamvaṇṇo evamāhāro evam sukha-
dukkhapatisamvedi evamāyupariyanto, so tato cuto amutra
udapādi, tatrāpāsīm¹⁶ evamnāmo evamgotto evamvaṇṇo
evamāhāro evamsukhadukkhapatisamvedi evamāyupariyanto,

¹ °tikkham dh°, S. ² tikkha°, B₁.

³ tassa, B₁. ⁴ samatham vi°, S.

⁵ om. B₁. S. ⁶ om. all MSS.

⁷ °passati, B₁; paññāya passati, S.

⁸ om. B. ⁹ anussayo, B₁.

¹⁰ °pariyatta°, B₁. S.

¹¹ dasaṃ, B₁; dasam, S. ¹² tisam, B₁.

¹³ B₁ adds jātiyo. ¹⁴ jātiyo, B₁; om. S.

¹⁵ ca, B₁. ¹⁶ °si, B₁.

so tato cuto idhūpapanno' ti. Iti¹ sākāraṃ sa-uddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati².

Tattha saggūpagesu ca sattesu manussūpagesu ca³ sattesu apāyūpagesu ca sattesu imassa⁴ puggalassa lobhādayo ussannā alobhādayo mandā⁴, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye⁵ vā pana ussannā ye⁵ vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni⁶, amukāyaṃ⁷ vā kappakoṭiyaṃ kappasatasahassee vā kappasahassee⁸ vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā samvacchare vā upaḍḍhasamvacchare vā māse vā pakkhe vā diyase vā muḍutte vā, iminā pamādena vā pasādena vā' ti, tam taṃ bhavaṃ Bhagavā anussaranto asesam jānāti.

9. Tattha yaṃ dibbena cakkhunā visuddhena atikkanta-mānusakena⁹ satte passati cavamāne upapajjamāne¹⁰ hīne paṇite suvaṇṇe dubbanṇe sugate duggate yathākammūpage satte pajānāti¹¹: ime vata¹² bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bheda parammarāṇā apāyaṃ duggatim vinipātāṃ nirayaṃ upapannā¹³, ime vā pana bhonto sattā kāyasucaritena samannāgatā vaci-mano¹⁴-sucaritena¹⁴ samannāgata ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bheda parammarāṇā sugatim saggaṃ¹⁵ lokaṃ upapannā¹³.

Tattha saggūpagesu ca sattesu | pe¹⁶ | apāyūpagesu ca sattesu³ iminā puggalena evarūpaṃ kammaṃ amukāyaṃ¹⁷ kappakoṭiyaṃ upacitaṃ kappasatasahassee vā kappasahassee

¹ om. B. S.

² anusarati, B.

³ om. B.

⁴⁻⁴ missing in B.

⁵ om. B.

⁶ apacitāni, S.

⁷ °kāya, B.

⁸ kappasatasahassee, B.

⁹ °mānusakena, B.

¹⁰ uppajj°, S.

¹¹ sampa°, S.

¹² vā pana, S.

¹³ uppannā, S.

¹⁴ vacisucaritena manosu°, B.

¹⁵ sabbam, B.

¹⁶ pa, B.; B. in full.

¹⁷ °kāya, B.; sammukāyaṃ, S.

vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā samvacchare vā upaḍḍhasamvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena yā¹ pasādena vā ti².

Imāni³ Bhagavato dve nāṇāni pubbenivāsānussati-nāṇāni ca dibbacakkhu⁴ ca aṭṭhamam navamam Tathāgatabalam iti.

10. Tattha yaṃ sabbaññutā pattā, viditā saḍbadhammā⁵, virajam vitamalam⁶ uppannam⁷ sabbaññutañānam, nihato⁸ Māro bodhimūle, idaṃ Bhagavato dasamam balam sabbā⁹ savaparikkhaya⁹-ñānam⁹.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo¹⁰-hārasampāto.

§ 8. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

Tasmā rakkhitacittassa¹¹ sammāsamkappagocarō sammādiṭṭhipurekkhāro¹² nātvāna udayabbayaṃ thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti

(Cf. p. 47).

Tasmā rakkhitacittassa¹¹ sammāsamkappagocarō ti rakkhitacittassa sammāsamkappagocarō bhavissati ti yujjati, sammāsamkappagocarō sammādiṭṭhi bhavissati ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayaṃ paṭivijjhissati ti yujjati, udayabbayaṃ paṭivijjhanto sabbā duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto sabbāni¹³ duggativinipātabhayāni samatikkamissati ti yujjati.

Niyutto yutti-hārasampāto.

¹ S. *inserts* iminā.

² om. S.

³ iminā, B.

⁴ °cakkhuñ, S.

⁵ sabbā dh°, S.

⁶ vimalam, B.

⁷ upapannam, B.

⁸ nigato, S.

⁹ °parikkhayaṃ, B. S.

¹⁰ vicaya, B., S. Com.

¹¹ rakkhitta°, B.

¹² °purakkhāro, B., S.

¹³ sabbā, S.

§ 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti tiṇṇaṃ sucaritānaṃ padaṭṭhānaṃ, sammāsaṃkappagocaro ti samathassa padaṭṭhānaṃ, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānaṃ, ñatvāna udayabbayan ti dassanabhūmiyū padaṭṭhānaṃ, thīnamiddhābhībhū bhikkhū ti viriyassa padaṭṭhānaṃ, sabbū duggatiyo jahe ti bhāvanāya padaṭṭhānaṃ.

Niyutto padaṭṭhāno¹-hārasampāto.

§ 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo²-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti idaṃ satindriyaṃ, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Tam kissa hetu? Sammādiṭṭhito³ hi sammāsaṃkappo pabhavati⁴, sammāsaṃkappato sammāvācā pabhavati⁴, sammāvācato sammākammanto pabhavati, sammākammantato⁵ sammā-ājivo pabhavati, sammā-ājivato sammāvāyāmo pabhavati, sammāvāyāmato sammāsatī pabhavati, sammāsatito sammāsaṃādhi pabhavati, sammāsaṃādhitto sammāvimutti pabhavati, sammāvimuttito sammāvimuttiñāpadassanaṃ pabhavati.

Niyutto lakkhaṇo⁶-hārasampāto.

¹ °na, B₁. S.

² °ṇā, S.

³ °ko, B₁; °diṭṭhi, S.

⁴ bhavati, S.

⁵ S. adds 'va.

⁶ °ṇa, B₁; °ṇā, S.

§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti rakkhitaṃ paripāliya ti esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatihi parimuccitukāmā bhavissanti, te dhamma-cārino bhavissanti ti ayam ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu thereṣu cittaṃ pa-dosayitvā Mahāpadumaniraye upapanno¹, Bhagavā ca sati-
ārakkhena cetasā samannāgato, suttanti vuttam: satiyā
cittaṃ rakkhitaṃ ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatta-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsamkappagocaro ti ayam samatho, sammādiṭṭhipurekkhāro ti vipassanā, nātvāna udayabbayan ti dukkhapariññā, thīnamiddhā-bhībhū bhikkhū ti samudayapahānaṃ, sabbā dugga-tiyo jahe ti ayam nirodho.

Imāni cattāni saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitaḥ², akusala-pakkho akusalapakkhena niddisitaḥ.

Niyutto vibhatti-hārasampāto.

¹ uppanno, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

² nissitaḥ, B.

§ 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Samathavipassanāya bhāvitāya¹ nirodho-phalam pariñ-
* nātam, dukkham-samudayo pahīno, maggo bhāvito paṭi-
pakkhena.

Niyutto parivattano-hārasampāto.

§ 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti cittaṃ mano viññāṇaṃ
manindriyaṃ manāyatanaṃ vijānaṃ vijānitattaṃ² idaṃ
vevacanaṃ, sammāsamkappagocaro ti nekkhamma-
samkappo³ abyāpādasamkappo avihimsāsamkappo idaṃ ve-
vacanaṃ, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma
paññāsatthaṃ⁴ paññākhaggo paññaratanaṃ paññāpajjoto⁵
paññāpatodo⁶ paññāpāsādo⁷ idaṃ vevacanaṃ.

Niyutto vevacano-hārasampāto.

§ 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti padatṭhānapaññatti sa-
tiyā, sammāsamkappagocaro ti bhāvanāpaññatti sama-
thassa, sammādiṭṭhipurekkhāro nātvāna udaya-
bbayan ti dassanabhūmiyā nikkhepapaññatti⁸, thīna-
middhābhibhū bhikkhū ti samudayassa anavasesapa-
hānapaññatti, sabba duggatiyo jahe ti bhāvanāpaññatti

Niyutto paññatti-hārasampāto.

¹ sabhā°, S.

² °tatthaṃ, B. B₁.

³ nekkhama°, B.

⁴ °sattaṃ, S.

⁵ om. S.

⁶ om. B₁.

⁷ om. B.

⁸ nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇa-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsamkappagocaro sammādiṭṭhipurekkhāro¹ ti sammādiṭṭhiyā gahitāya gahitāni bhavanti pañcindriyāni. Ayam indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā samkhāranirodho, samkhāranirodhā viññāṇanirodho. Evaṃ sabbaṃ. Ayam paṭiccasamuppādena otaraṇā. Tāni yeva pañcindriyāni tihi khandhehi samgalhitāni: sīla-kkhandhena, samādhikkhandhena, paññakkhandhena². Ayam khandhehi otaraṇā. Tāni yeva pañcindriyāni samkhārapariyāpannāni³. Ye samkhārā anāsavā no ca bhavaṅgā, te samkhārā dhammadhātusamgahitā. Ayam dhātūhi otaraṇā. Sā dhammadhātu dhammāyatanapariyāpannā. Yam āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ. Ayam āyatanehi otaraṇā.

Niyutto otaraṇa-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhana-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Yattha ārambho⁴ suddho, so pañho vissajjito⁵ bhavati. Yattha pana ārambho⁴ na suddho, na tāva⁶ so⁶ pañho vissajjito⁵ bhavati.

Niyutto sodhana-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāna-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti ekattatā. Cittam mano viññāṇam, ayam vemattatā. Sammāsamkappagocaro ti ekattatā. Nekkhammasamkappo⁷ abyāpādasamkappo avi-

¹ om. S.

² paññā°, B.

³ °paripannāni, S.

⁴ ārabho, B.

⁵ visajjito, B. B.

⁶ bhāvato, B.

⁷ nekkhama°, B. B.

himsāsamkappo, ayam vemattatā. Sammādiṭṭhipurekkhāro ti ekattatā. Sammādiṭṭhi nāma yaṃ dukkhe-ñāṇaṃ dukkhasamudaye-ñāṇaṃ dukkhanirodhe-ñāṇaṃ dukkhanirodhagāminiyā¹ - paṭipadāya² - ñāṇaṃ magge-ñāṇaṃ hetumhi³-ñāṇaṃ hetusamuppannesu-dhammesu-ñāṇaṃ paccaye-ñāṇaṃ paccayasamuppannesu-dhammesu-ñāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ⁴ abhisamayo sampañivedho
 * saccāgamaṇaṃ, ayam vemattatā. Nātvāna udayabbayan ti ekattatā. Udayena: avijjāpaccayā samkhārā, samkhārapaccayā viññāṇaṃ. Evaṃ sabbam, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbam⁵, nirodho⁶ hoti. Ayam vemattatā. Thīnamiddhābhibhū bhikkhū ti ekattatā. Thīnaṃ nāma yā cit-tassa akammaniyatā, middham nāma⁷ yaṃ⁸ kāyassa⁹ linattam¹⁰. Ayam vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāyā⁸ duggati⁸, nibbānaṃ vā upanidhāya sabbā upapattiyo⁹ duggati, ayam vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

§ 15. Parikkhāra-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā. Ayam samathavipassanāyu parikkhāro.

Niyutto parikkhāro-hārasampāto¹⁰.

§ 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro sammādiṭṭhipurekkhāro nātvāna udayabbayaṃ thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe ti (Cf. p. 47).

¹ °gāminipāṭi°, B.

² hetusmiṃ, B. S.

³ yathābhūtaṃ ñāṇa°, B. ⁴ sabbani°, S. ⁵ om. B.

⁶ om. B. S.

⁷ kāyali°, B.

⁸ apāya°, S.

⁹ uppattiyo, S.

¹⁰ sampāto, B.

Tasmā rakkhita-cittassā ti tiṇṇaṃ sucaritānaṃ pa-datṭhānaṃ. Cित्ते rakkhite taṃ rakkhitaṃ bhavati kāya-kammaṃ vacikammaṃ manokammaṃ. Sammādiṭṭhi-purekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati ariyo aṭṭhaṅgiko maggo. Kena kāraṇena? Sammādiṭṭhito hi sammāsankappo pabhavati, sammāsankappato sammā-vācā pabhavati, sammāvācato¹ sammākammanto pabhavati, sammākammantato sammā-ājīvo pabhavati, sammā-ājīvato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsatito² sammāsamaḍhi² pabhavati², sammā-samaḍhito sammāvimutti pabhavati, sammāvimuttito sammā-vimuttiñāṇadassanaṃ pabhavati.

Ayaṃ anupādiseso puggalo anupādisesū³ ca nibbāna-dhātu.

Niyutto samāropano-hārasampāto.

Tenaṃ āyasmā Mahākaccāno⁴: —

Soḷasa hārā paṭhamam | disalocanena⁵ disā viloketvā⁶ samkhipiya aṅkusena hi | nayehi tihi⁷ niddise⁸ suttan ti.

Niyutto hārasampāto.

U.

Nayasamuṭṭhāna.

1. Tattha katamaṃ nayasamuṭṭhānaṃ?

Pubbā⁹ koṭi⁹ na paññāyati avijjāya ca bhavataṇhāya ca. Tattha avijjānīvaraṇaṃ taṇhāsamyojanaṃ.

Avijjānīvaraṇā¹⁰ sattā avijjāya¹¹ samyuttā avijjāpakkekhaṇa vicaranti. Te vuccanti diṭṭhicaritā¹² ti¹². Taṇhāsamyojanā sattā taṇhāya samyuttā taṇhāpakkekhaṇa¹³ vicaranti. Te vuccanti taṇhācaritā ti.

¹ vācāto, B. B.

² om. B.

³ so, B. S.

⁴ kaccāyano, S.

⁵ disā°, all MSS.; S. adds ca.

⁶ loketvā, B.

⁷ tihi, B. S.

⁸ nidise, B.; niddese, S.

⁹ pubbā°, B.

¹⁰ nīvaraṇaṃ ya, S.

¹¹ yam, B.

¹² cāriyanā, S.

¹³ pekkhaṇā, S.

Diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kiṃ kāraṇaṃ, yaṃ diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti?

Ito bahiddhā n'atthi saccavavatthānaṃ, kuto catusacca-pakāsaṇā² samathavipassanā³ kosallaṃ vā upasamasukhapatti vā. Te upasamasukhassa anabhiññā viparītacetā evaṃ āhaṃsu: - N'atthi sukhena sukhaṃ, dukkhena nāma sukhaṃ adhigantabbam⁴, yo kāme paṭisevati so lokaṃ vaḍḍhayati, yo lokaṃ vaḍḍhayati so bahum puññaṃ pasavati⁵ ti. Te evaṃsaññi evaṃdiṭṭhi dukkhena sukhaṃ patthayamānū kāmesu puññaśaṇṇi attakilamathānuyogam¹ anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca⁶. Te tadabhiññā santā rogaṃ eva vaḍḍhayanti gaṇḍam eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogābhittunnā⁷ gaṇḍapaṭipilīta sallānuviddhā niraya-tiracchāna-yoni-petāsuresu ummujjanimujjāni karonto⁸ ugghātanigghātā⁹ paccanubhonto¹⁰ rogagaṇḍasallabhesajjam na vindanti.

Tattha attakilamathānuyogo¹ kāmasukhallikānuyogo ca sampkilesa, samathavipassanā vodānaṃ. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca rogo, samathavipassanā roganigghātakabhesajjam¹¹. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanigghātakabhesajjam¹². Attakilamathānuyogo¹ kāmasukhallikānuyogo ca sallo, samathavipassanā salluddhāraṇabhesajjam¹³.

Tattha sampkilesa dukkhaṃ, tadabhisango-tanhā samudayo, taṇhānirodho dukkhanirodho, samathavipassanā dukkhanirodhagāminipaṭipadā.

¹ attha°, B₁. ² B. adds vā. ³ °naṃ, B₁.

⁴ °tabban ti, B. B₁. ⁵ pasavayati, S.

⁶ B₁ adds viharanti. ⁷ °tunā, B₁. ⁸ °tā, B. S.

⁹ °nighā°, all MSS. exc. Com. ¹⁰ °tā, B.

¹¹ °nigghātika°, B. S.; °nighātaka°, B

¹² gaṇḍabhesajjam, B₁. S. ¹³ salluddhāraṇa°, B. S.

Imāni cattāri saccāni.

Dukkham pariññeyyam, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhicaritā rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato¹ upagacchanti, tanhācaritā rūpavantaṃ attānaṃ upagacchanti . . . attani vā³ rūpaṃ rūpasmim vā attānaṃ . . . vedanāvantaṃ | pe⁴ | saññāvantaṃ . . . saṃkharavantaṃ . . . viññānavantaṃ attānaṃ upagacchanti . . . attani vā viññānaṃ viññānasmim⁵ vā attānaṃ. Ayaṃ vuccati visati-^{*} vatthukā sakkāyadiṭṭhi.

Tassā paṭipakkho: lokuttarā sammādiṭṭhi anvāyikā sam-^{*} māsaṃkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamaḍhi, ayaṃ ariyo aṭṭhaṅgiko maggo. Te tayo khandhā: silakkhandho samādhikkhandho paññakkhandho⁶, silakkhandho samādhikkhandho ca samatho, paññakkhandho⁶ vipassanā.

Tattha sakkāyo dukkham, sakkāyasamudayo dukkhasamudayo, sakkāyanirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā⁷.

Imāni cattāri saccāni.

Dukkham pariññeyyam⁸, samudayo pahātabbo, maggo⁹ bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato¹ upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantaṃ^{*} attānaṃ upagacchanti attani vā rūpaṃ rūpasmim⁹ vā attānaṃ . . . ye¹⁰ vedanāvantaṃ | pe¹¹ | ye¹² saññāvantaṃ . . . ye¹⁰ saṃkharavantaṃ . . .¹³ ye¹⁰ viññānavantaṃ attānaṃ upagacchanti attani vā viññānaṃ viññānasmim vā attānaṃ, ime vuccanti sassatavādino ti.

Tattha uccheda-sassatavādā ubho antā¹⁴, ayaṃ samsārapavatti.

¹ atthato, B₁.

² pa, B. B₁.

³ om. B₁.

⁴ pa, B.

⁵ °smi, B. B₁.

⁶ paññā^o, B.

⁷ °gamini pa^o, B₁.

⁸ vipari^o, B.

⁹ °smi, B₁.

¹⁰ om. B₁. S.

¹¹ pa, B.; om. B₁.

¹² om. S.

¹³ pe, S.

¹⁴ anto, B₁.

Tassā¹ paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ saṃsāranivatti².

Tattha pavatti dukkhaṃ, tadabhisāṅgo-taṇhā samudayo³, taṇhānirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā.

Imāni cattāri saccāni.

Dukkhaṃ parinīṇeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha uccheda-sassataṃ samūсата visativatthukā sakkā-
* yaditthi, vitthārato dvāsaṭṭhi diṭṭhigatāni.

* Tesam paṭipakkho: tecattāliśa⁴ bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kaśiṇāyatanāni.

* Dvāsaṭṭhi diṭṭhigatāni mohajālam anādi anidhanappavat-
tam⁵. Tecattāliśa⁶ bodhipakkhiyā dhammā nāṇavajiraṃ⁷
mohajālapadūlaṇaṃ.

Tattha moho avijjājālam bhavataṇhā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya⁸ bhava-
taṇhāya cā ti.

* 2. Tattha diṭṭhicarito asmim sāsane pabbajito sallekha-
nusantataavutti⁹ bhavati sallekhe tibbagāravo, taṇhācarito
asmim¹⁰ sāsane pabbajito sikkhānusantataavutti bhavati
sikkhāya tibbagāravo, diṭṭhicarito sammattaniyāmaṃ¹¹
okkamanto dhammānusārī bhavati, taṇhācarito sammatta-
niyāmaṃ¹² okkamanto saddhānusārī¹³ bhavati, diṭṭhicarito
sukhāya paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca
niyyāti, taṇhācarito dukkhāya¹⁵ paṭipadāya dandhābhiññā-
ya¹⁴ khippābhiññāya ca¹⁶ niyyāti (Cf. p. 7).

Tattha kiṃ kāraṇaṃ, yaṃ taṇhācarito dukkhāya paṭipa-
dāya dandhābhiññāya¹⁴ khippābhiññāya ca niyyati?

Tassa hi kāmā aparicattā¹⁷ bhavanti.

¹ tassa, B. S.

² sārani°, B.

³ dukkhasamudayo, B.

⁴ °cattāliśa, B.; °tāliśaṃ, S.

⁵ navapavattam, B.

⁶ °tāliśaṃ, B. S.

⁷ °vaciraṃ, B.

⁸ S. adds ca.

⁹ samlekkhānusantati°, B. Com.

¹⁰ asmi, B.

¹¹ samata°, B.

¹² samata°, B.

¹³ sadda°, B.

¹⁴ dandā°, B.

¹⁵ dukkhā, S.

¹⁶ om. B.

¹⁷ °mattā, S.

So kāmehi viveciyamāno dukkhena paṭinissarati dandhañ ca¹ dhammaṃ ajānāti².

Yo paṇāyaṃ dīṭṭhacarito³, ayaṃ ādito yeva kāmehi anathiko bhavati. So tato viveciyamāno khippaṇ ca paṭinissarati⁴ khippaṇ ca dhammaṃ ajānāti².

Dukkha⁵ pi⁶ paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sukhā pi paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ⁷ ca paṭinissaranti dandhañ ca dhammaṃ ajānanti². Ye tikkhindriyā, te khippaṇ ca paṭinissaranti khippaṇ ca dhammaṃ ajānanti².

Imā catasso paṭipadā.

Ye hi⁸ keci niyyimsu⁹ vā¹⁰ niyyanti vā niyyissanti¹¹ vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukkamaggaṃ¹² paññāpenti abudhajanasevitāya bālakantāya rattavāsiniyā¹³ nandiyā bhavataṇhāya āvattanatthaṃ¹⁴.

Ayaṃ vuccati nandiyāvattassa nayassa bhūmi ti.

Tenāha: —

Ṭaṇhañ ca avijjaṃ¹⁵ pi ca | samathenā ti.

3. Veyyākaranesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavaṭṭānusārī¹⁶ ca lokavivaṭṭānusārī¹⁰ ca¹⁰. Vaṭṭam nāma saṃsāro, vivaṭṭaṃ nibbānam.

a) Kammaṃ¹⁷ kilesā¹⁷ hetu saṃsārāssa.

Tattha kammaṃ cetanā cetasikaṇ ca niddisitaṃ.

Taṃ kathaṃ daṭṭhabbaṃ?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitaṃ.

Te kattha daṭṭhabbā?

Dasavatthuke kilesapuñje¹⁸.

¹ 'va, S.

² ajā° S.

³ S. adds ca.

⁴ panissarati, S.

⁵ dukkha, B₁. S.

⁶ om. B₁.

⁷ dandha, S., and omits ca.

⁸ hi pi, S.

⁹ niyyāsu, S.; niyaṃsu, B₁.

¹⁰ om. S.

¹¹ niyissanti, B. S.

¹² catumaggaṃ, B₁.

¹³ ratti°, B₁.

¹⁴ av°, B₁; aṭṭhānavattanatthaṃ, B₁.

¹⁵ ojañ (without pi), B₁. S.

¹⁶ ori, B₁; °vattānusārī, B₁.

¹⁷ kamma°, B. S.; °so, B₁.

¹⁸ °puñjake, B₁; °buñjake, S.

Katamāni dāsa vatthūni¹?

Cattāro āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññānaṭṭhitiyo², cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamam upādānam, dutiye vipallāse dutiyam upādānam, tatiye vipallāse tatiyam upādānam, catutthe vipallāse catuttham upādānam. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññānaṭṭhiti, dutiye salle dutiyā viññānaṭṭhiti, tatiye salle tatiyā viññānaṭṭhiti, catutthe salle catutthā³ viññānaṭṭhiti. Paṭhamāyam viññānaṭṭhitiyam paṭhamam agatigamanam, dutiyāyam viññānaṭṭhitiyam dutiyam agatigamanam, tatiyāyam viññānaṭṭhitiyam tatiyam agatigamanam, catutthāyam⁴ viññānaṭṭhitiyam catuttham agatigamanam.

Tattha yo ca kabalikāro⁵-āhāro yo ca phasso-āhāro, ime tanhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññānāhāro, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca asubhesu santivipallāso⁶ yo ca dukkhesu khantivipallāso, ime tanhācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā⁷ ti vipallāso, ime diṭṭhicaritassa puggalassa upakkilesā.

¹ vatthukāni, S.

² °diṭṭhiyo, B₁.

³ catutthi, B.; catuttho, B₁.

⁴ catutthiyam, B.

⁵ kabalimkāro, S.

⁶ bhanti°, S.

⁷ attani, S.

Tattha yañ ca kāmupādānaṃ yañ ca bhavūpādānaṃ, ime tanhācaritassa puggalassa upakkilesā, yañ ca ditthupādānaṃ yañ ca attavādupādānaṃ, ime ditthicaritassa puggalassa upakkilesā.

Tattha yo ca kāmayogo yo ca bhavayogo, ime tanhācaritassa puggalassa upakkilesā, yo ca ditthiyogo yo ca avijjāyogo, ime ditthicaritassa puggalassa upakkilesā.

Tattha yo ca abhijjhā¹-kāyagandho yo ca byāpādo-kāyagandho, ime tanhācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idam-saccābhinivesakāyagandho, ime ditthicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime tanhācaritassa puggalassa upakkilesā, yo ca ditthāsavo yo ca avijjāsavo, ime ditthicaritassa puggalassa upakkilesā.

Tattha yo ca² kāmogho yo ca bhavogho, ime tanhācaritassa puggalassa upakkilesā, yo ca ditthogho yo³ ca avijjogho, ime ditthicaritassa puggalassa upakkilesā.

Tattha yo ca rāgasallo yo ca dosasallo, ime tanhācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime ditthicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññānaṭṭhiti ya ca vedanūpagā viññānaṭṭhiti, ime tanhācaritassa puggalassa upakkilesā, yā ca sañnūpagā viññānaṭṭhiti yā ca samkhārūpagā viññānaṭṭhiti, ime ditthicaritassa puggalassa upakkilesā.

Tattha yañ ca chandā agatigamanam yañ ca dosā agatigamanam, ime tanhācaritassa puggalassa upakkilesā, yañ ca bhayā agatigamanam yañ ca mohā agatigamanam, ime ditthicaritassa puggalassa upakkilesā.

Tattha kabalīkāre⁴ āhāre asubhesu santivipallāso⁵, phasse āhāre dukkhesu khantivipallāso, viññāne āhāre amce niccan ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse ṭhito⁶ kāme⁷ upādiyati, idam vuccati kāmupādānaṃ, dutiye vipallāse ṭhito anāgataṃ bhavaṃ⁸

¹ avijja, S.

² om. B.

³ om. S.

⁴ kabalīkāre, S.

⁵ bhanti°, S.

⁶ dhito, B, always.

⁷ nāme, S.

⁸ sabhava, B.

upādiyati, idaṃ vuccati bhavupādānaṃ, tatiye vipallāse
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Kāmapādānena kāmehi samyujjati, ayam vuccati kāma-
 yogo, bhavupādānena bhaveli samyujjati, ayam vuccati
 bhavayogo, ditthupādānena pāpikāya ditthiā samyujjati,
 ayam vuccati ditthiyogo, attavādupādānena⁴ avijjāya sam-
 yujjati, ayam vuccati avijjāyogo.

Paṭhame yoge 1hito abhijjhāya kāyaṃ gandhati, ayam
 vuccati abhijjhakāyagandho, dutiye yoge 1hito byāpādena
 kāyaṃ gandhati, ayam vuccati byāpādakāyagandho, tatiye
 yoge 1hito parāmāsena kāyaṃ gandhati, ayam vuccati pa-
 rāmāsakāyagandho, catutthe yoge 1hito idaṃ-saccābhini-
 vesena kāyaṃ gandhati, ayam vuccati idaṃ-saccābhini-
 vesakāyagandho.

Tassa evaṃ gandhitā kilesā āsavanti.

Kuto⁵ ca vuccati āsavanti ti⁵?

Anusayato⁶ vā pariyuṭṭhānato vā.

Tattha abhijjhakāyagandhena kāmāsavo, byāpādakāya-
 gandhena bhavāsavo, parāmāsakāyagandhena ditthāsavo,
 idaṃ-saccābhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullāṃ gatā oghā bhavanti.
 Iti āsavavepullā oghavepullāṃ.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho,
 ditthāsavena ditthogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasuhagatā⁶ ajjhāsayaṃ anu-
 pavitthā⁷ hadayaṃ āhacca tiṭṭhanti, tena vuccanti sallā iti.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo,
 ditthoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādinnaṃ viññānaṃ ca-
 tūsu dhammesu saṅṭhahati: rūpe, vedanāya, saññāya, sam-
 khāresu.

* Tattha rāgasallena nandūpasecanena⁸ viññānena rūpū-

¹ ni, S.; ² nandati, B.

³ ditthi, S.

⁴ kappayati, B.

⁵ attha°, B.

⁶ 5-5 missing in B.

⁷ anussaya°, B.

⁸ anusappavitthā, S.

⁹ passecanena, B, always.

pagā¹ viññāṇatṭhiti, dosasallena nandūpasecanena viññāṇena² vedanūpagā viññāṇatṭhiti³, mānasallena nandūpasecanena viññāṇena saññūpagā⁴ viññāṇatṭhiti⁵, mohasallena nandūpasecanena viññāṇena saṃkhārūpagā viññāṇatṭhiti.

Tassa imāhi catūhi viññāṇatṭhitu upatthaddham viññāṇam catūhi dhammehi agatiṃ⁶ gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā⁷ agatiṃ⁸ gacchati, dosena dosā agatiṃ gacchati, bhayena bhayā agatiṃ gacchati, mohena mohā agatiṃ gacchati.

Iti kho taṃ ca kammaṃ ime ca kilesā. Esa hetu saṃsāraṣsa.

Evam sabbe⁹ kilesā¹⁰ catūhi vipallāsehi niddisitabbā¹¹.

b) Tattha imā catasso disā: kabalikāro¹²-āhāro asubhē subhan ti vipallāso kāmupādānam kāmāyogo abhiññākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇatṭhiti chandā agatigamanan ti paṭhamā disā, phasso-āhāro dukkhe subhan ti vipallāso bhavupādānam bhavāyogo byāpādakāyagandho bhavasavo bhavogho dosasallo vedanūpagā viññāṇatṭhiti dosā agatigamanan ti dutiyā disā, viññāṇāhāro anicce niccan ti vipallāso ditṭhupādānam ditṭhiyogo parāmāsakāyagandho ditṭhāsavo ditṭhogho mānasallo saññūpagā viññāṇatṭhiti bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattani¹³ attā ti vipallāso attavādupādānam¹⁴ avijjāyogo idaṃ-saccābhīnivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇatṭhiti mohā agatigamanan ti catutthā¹⁵ disā¹⁶.

Tattha yo ca kabalikāro¹⁷-āhāro yo ca asubhē subhan ti vipallāso kāmupādānam kāmāyogo abhiññākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇatṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Ime rāgacaritassa puggalassa upakkilesā.

¹⁻² missing in S. ³ °ditṭhi, S. ⁴ om. S. ⁵ °ti, S.

⁶ chandāgati, S., and similarly in the correspondent words.

⁷ sabba°, B. ⁸ nidissio°, B. ⁹ kabalikāro, S.

¹⁰ anattā ti, B. ¹¹ attha°, B.

¹² catuttha°, B. S.; catutthi d°, B.

Tattha yo ca phasso¹-āhāro² yo ca dukkhesu khanti-vipallāso bhavupādānam bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññāṇāhāro² yo ca anicce niccan ti vipallāso diṭṭhupādānam diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Ime diṭṭhicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānam avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Ime diṭṭhicaritassa udattassa³ upakkilesā.

Tattha yo ca kabalikāro-āhāro⁴ yo ca phasso-āhāro, ime appanīhitena vimokkhamukhena pariññāṃ gacchanti, viññāṇāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appanīhitena vimokkhamukhena pahānaṃ abhaddam⁵ gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā⁶ ti vipallāso animittena.

Tattha⁷ kāmupādānañ⁷ ca³ bhavupādānañ ca appanīhitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhupādānaṃ suññatāya, attavādupādānaṃ animittena.

Tattha⁷ kāmayogo⁷ ca bhavayogo ca appanīhitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhiyogo suññatāya, avijjāyogo animittena.

Tattha abhijjhākāyagandho⁸ ca byāpādakāyagandho ca appanīhitena vimokkhamukhena pahānaṃ gacchanti,

¹ phassāho, B.

² vipassanā°, S.

³ om. S.

⁴ hāro, B.; S. has kabalīkārāhāro.

⁵ abhaddam, B.

⁶ attanā, S.

⁷ attakā°, S.

⁸ avijjāya kāya°, S.

parāmāsakāyagandho suññatāya, idaṃ-saccābhinivesakāya-gandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appanīhitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suññatāya, avijjāsavo animittena.

Tattha kāmogho ca bhavogho ca appanīhitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhog¹o suññatāya, avijjogho animittena.

Tattha rāgasallo ca dosasallo ca appanīhitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suññatāya, mohasallo animittena.

Tattha rūpūpagā ca¹ viññānaṭṭhiti vedanūpagā ca viññānaṭṭhiti appanīhitena vimokkhamukhena pariññānaṃ gacchanti, saññūpagā suññatāya, saṅkhārūpagā animittena.

Tattha chandā ca agatigamanam dosā ca agatigamanam appanīhitena vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamanam suññatāya, mohā agatigamanam animittena vimokkhamukhena pahānaṃ gacchanti².

c) Iti sabbe lokavattānūsārino dhammā niyyanti te- *
lokā tili vimokkhamukhehi³. Tatridaṃ niyyānaṃ: catasso
paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihāra, *
cattāro sammappadhānā⁴, cattāro acchariyā abbhutadhammā,
cattāri adhiṭṭhānāni, catasso samādhibhāvanā, cattāro su-
khabhāgiya dhammā, catasso appamānā.

Paṭhamā paṭipadā paṭhamam satipaṭṭhānam, dutiyā
paṭipadā dutiyam satipaṭṭhānam, tatiyā paṭipadā tatiyam
satipaṭṭhānam, catutthā⁵ paṭipadā catuttham satipaṭṭhānam.
Paṭhamam satipaṭṭhānam paṭhamam jhānam, dutiyam satipa-
ṭṭhānam dutiyam jhānam, tatiyam satipaṭṭhānam tatiyam
jhānam, catuttham satipaṭṭhānam catuttham jhānam. Pa-
ṭhamam jhānam paṭhamo vihāro, dutiyam jhānam dutiyo
vihāro, tatiyam jhānam tatiyo vihāro, catuttham jhānam
catuttho vihāro. Paṭhamo vihāro paṭhamam sammappa-
dhānam¹, dutiyo vihāro² dutiyam sammappadhānam⁶, tatiyo
vihāro tatiyam sammappadhānam⁶, catuttho vihāro catut-

¹ om. S. ² gacchati, B. ³ B, adds ti.

⁴ °paṭṭhānā, B., and so always written with ṭṭh.

⁵ catutthi, B. ⁶ om. B. S.

tham sammappadhānam. Paṭhamam sammappadhānam paṭhamo acchariyo abbhuto dhammo, dutiyam sammappadhānam¹ dutiyo acchariyo¹ abbhuto¹ dhammo¹, tatiyam sammappadhānam¹ tatiyo acchariyo¹ abbhuto¹ dhammo¹, catuttham sammappadhānam catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānam, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānam, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānam, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānam. Paṭhamam adhiṭṭhānam paṭhamā samādhībhāvanā, dutiyam adhiṭṭhānam dutiyā samādhībhāvanā, tatiyam adhiṭṭhānam tatiyā samādhībhāvanā, catuttham adhiṭṭhānam catutthā² samādhībhāvanā. Paṭhamā samādhībhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhībhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhībhāvanā tatiyo sukhabhāgiyo dhammo, catutthā² samādhībhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamam appamānam, dutiyo sukhabhāgiyo dhammo dutiyam appamānam, tatiyo sukhabhāgiyo dhammo tatiyam appamānam, catuttho sukhabhāgiyo dhammo catuttham appamānam.

Paṭhamā paṭipadā bhāvitā bahulikatā paṭhamam satipaṭṭhānam paripūreti, dutiyā paṭipadā bhāvitā bahulikatā dutiyam satipaṭṭhānam paripūreti, tatiyā paṭipadā bhāvitā bahulikatā tatiyam satipaṭṭhānam paripūreti, catutthā² paṭipadā bhāvitā bahulikatā catuttham satipaṭṭhānam paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamam³ jhānam³ paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyam jhānam paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyam jhānam paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catuttham jhānam paripūreti. Paṭhamam jhānam bhāvitam bahulikataṃ paṭhamam vihāram paripūreti, dutiyam jhānam bhāvitam bahulikataṃ dutiyam vihāram paripūreti, tatiyam jhānam bhāvitam bahulikataṃ tatiyam vihāram paripūreti, catuttham jhānam bhāvitam bahuli-

¹ om. B. S.² catutthi, B.³ paṭhamajjh°, S., and so in every similar case.

katam catuttham vihāram paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādaṃ paripūreti, dutiyo vihāro bhāvito bahulikato uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānaṃ paripūreti, tatiyo vihāro bhāvito bahulikato anuppannānaṃ kusalānaṃ dhammānaṃ uppādaṃ paripūreti, catuttho vihāro bhāvito bahulikato uppannānaṃ kusalānaṃ dhammānaṃ tṭhitim¹ asammocam² bhiyyobhāvaṃ paripūreti. Paṭhamam sammappadhānaṃ bhāvitaṃ bahulikataṃ mānapahānaṃ paripūreti, dutiyaṃ sammappadhānaṃ bhāvitaṃ bahulikataṃ ālayasamugghataṃ paripūreti, tatiyaṃ sammappadhānaṃ bhāvitaṃ bahulikataṃ avijjāpahānaṃ paripūreti, catuttham sammappadhānaṃ bhāvitaṃ bahulikataṃ bhavūpasamaṃ paripūreti. Mānapahānaṃ bhāvitaṃ bahulikataṃ saccādhittānaṃ paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhittānaṃ paripūreti, avijjāpahānaṃ bhāvitaṃ bahulikataṃ paññādhittānaṃ paripūreti, bhavūpasamo bhāvito bahulikato upasamādhittānaṃ paripūreti. Saccādhittānaṃ bhāvitaṃ bahulikataṃ chandasamādhim³ paripūreti, cāgādhittānaṃ bhāvitaṃ bahulikataṃ viriyasamādhim⁴ paripūreti, paññādhittānaṃ bhāvitaṃ bahulikataṃ cittasamādhim⁵ paripūreti, upasamādhittānaṃ bhāvitaṃ bahulikataṃ vīmaṃsāsamādhim⁶ paripūreti. Chandasamādhim⁷ bhāvito bahulikato indriyasamvaram⁸ paripūreti, viriyasamādhim⁹ bhāvito bahulikato tapam¹⁰ paripūreti, cittasamādhim¹¹ bhāvito bahulikato buddhim¹² paripūreti, vīmaṃsāsamādhim¹³ bhāvito bahulikato sabbupadhipaṭinissaggaṃ¹⁴ paripūreti. Indriyasamvaro bhāvito bahulikato mettaṃ paripūreti, tapo bhāvito bahulikato karuṇaṃ paripūreti, buddhi bhāvitaṃ bahulikataṃ muditaṃ paripūreti, sabbupadhipaṭinissaggaṃ¹⁵ bhāvito bahulikato upekkhaṃ paripūreti.

Tattha imā catasso disā: paṭhamā paṭipadā paṭhamo * satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhittānaṃ chandasamādhim¹⁶ indriyasamvaro mettā iti

¹ tṭhiti, S.; iti, B.

² asamosam, B. B.

³ vīmaṃsādhipati, B.

⁴ nisaggaṃ, B.

⁵ nisagga B.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyam jhānam dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānam viriyasamādhī tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyam jhānam tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānam cittasamādhī buddhi muditā iti tatiyā disā, catutthā¹ paṭipadā catuttho satipaṭṭhāno catuttham jhānam catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhīṭṭhānam vimamsāsamādhī sabbupadhipaṭinissaggo² upekkhā³ iti catutthā⁴ disā.

Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānam paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānam⁵ chandasamādhī indriyasamvaro mettā iti imesam dasannam suttānam eko attho byañjanam eva nānam.

Idam rāgacaritassa puggalassa bhesajjam.

Dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyam jhānam dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānam viriyasamādhī tapo⁶ karuṇā iti imesam dasannam suttānam eko attho byañjanam eva nānam.

Idam dosacaritassa puggalassa bhesajjam.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyam jhānam tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānam cittasamādhī buddhi muditā iti imesam dasannam suttānam eko attho byañjanam eva nānam.

Idam diṭṭhacaritassa⁷ mandassa bhesajjam.

Catutthā¹ paṭipadā catuttho satipaṭṭhāno catuttham jhānam catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhīṭṭhānam vimamsāsamādhī sabbupadhipaṭinissaggo⁸ upekkhā iti imesam dasannam suttānam eko attho byañjanam eva nānam.

¹ catutthi, B. S. ² nisaggo, B.₁ ³ upekkhā, B.₁

⁴ catutthi, B. S.; °tthi, B.₁ ⁵ samādhīṭṭhānam, S.

⁶ B.₁ S. insert kamman.

⁷ B.₁ S. add puggalassa.

⁸ °paṭipadānisaggo, B.₁

Idaṃ diṭṭhacaritassa udattassa bhesajjaṃ.

Tattha dukkhā¹ ca paṭipadā dandhābhiññā dukkhā¹ ca paṭipadā khippābhiññā appaṇihitaṃ vinokkhamukhaṃ, sukhā² paṭipadā² dandhābhiññā suññatavimokkhamukhaṃ³, sukhā² paṭipadā² khippābhiññā animittaṃ⁴ vimokkhamukhaṃ⁴.

Tattha kāye kāyānupassitā⁵ satipaṭṭhānaṃ⁵ ca⁷ vedanāsu vedānānupassitā⁸ satipaṭṭhānaṃ ca appaṇihitaṃ vinokkhamukhaṃ, citte cittaṇupassitā suññatavimokkhamukhaṃ⁹, dhammesu dhammānupassitā animittaṃ⁴ vimokkhamukhaṃ⁴.

Tattha paṭhamā¹⁰ ca¹⁰ jhānaṃ¹⁰ dutiyaṃ ca jhānaṃ appaṇihitaṃ vinokkhamukhaṃ, tatiyaṃ jhānaṃ suññatā, catutthaṃ jhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha paṭhamo ca vihāro dutiyo ca vihāro appaṇihitaṃ vinokkhamukhaṃ, tatiyo vihāro suññatā, catuttho vihāro animittaṃ vimokkhamukhaṃ.

Tattha paṭhamā¹⁰ ca sammappadhānaṃ dutiyaṃ ca sammappadhānaṃ appaṇihitaṃ vinokkhamukhaṃ, tatiyaṃ sammappadhānaṃ suññatā, catutthaṃ sammappadhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha mānāpahānaṃ ca ālayasamugghāto ca¹¹ appaṇihitaṃ vinokkhamukhaṃ, avijjāpahānaṃ suññatā, bhavūpasamo animittaṃ vimokkhamukhaṃ.

Tattha saccādiṭṭhānaṃ ca cāgādiṭṭhānaṃ ca appaṇihitaṃ vinokkhamukhaṃ, paññādiṭṭhānaṃ suññatā, upasamādiṭṭhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha chandasamādhī ca¹¹ viriyasamādhī ca appaṇihitaṃ vinokkhamukhaṃ, cittasamādhī suññatā, vimamsāsamādhī animittaṃ vimokkhamukhaṃ.

Tattha indriyaṃ saṃvaro ca tapo ca appaṇihitaṃ vinokkhamukhaṃ, buddhi suññatā, sabbupadhipaṭinissaggo¹² animittaṃ vimokkhamukhaṃ.

¹ dukkhā, S. ² sukha°, S. ³ °mukkhā, S.

⁴ °ttavi°, B. ⁵ °passanā, B.; °passi viharatā, S.

⁶ °ppadhānaṃ, S. ⁷ om. B., S. ⁸ °passinā B.

⁹ suññatā°, B., S. ¹⁰ °pathamajhānaṃ, B.

¹¹ om. S. ¹² °dhinisaggā, B.

Tattha mettā ca karuṇā ca appaṇihitaṃ vimokkhamukhaṃ, muditā suññatā, upekkhā¹ animittaṃ vimokkhamukhaṃ.

d) Tesam vikkīlitaṃ:

Cattāro āhārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro vihārā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutaṃ dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhibhāvanā. Catasso² viññāṇaṭṭhitiyo, tāsam paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamāṇā.

Sihā: buddhā paccekabuddhā sāvakā ca hatarāgaḍḍa-mohā³.

Tesam vikkīlitaṃ⁴ bhāvanā sacchikiriyā hyantikiriyā ca.

Vikkīlitaṃ indriyādhiṭṭhānaṃ, vikkīlitaṃ vipariyāsana-dhiṭṭhānaṃ⁵ ca. Indriyāni saddhammagocaro vipariyāsā kilesagocaro.

Ayaṃ vuccati sihavikkīlitaṃ⁶ ca⁶ nayassa⁶ disalocanassa ca⁶ nayassa bhūmī ti.

Tenāha: —

Yo neti vipallāsehi⁷ | kilese⁸ . . .

Veyyakaraṇesu hi ye | kusalākusalā⁹ ti ca.

4. Tattha ye dukkhāya paṭipadāya¹⁰ dandhabhiññāya khippābhiññāya⁶ ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhabhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesam catunnaṃ puggalānaṃ ayaṃ saṃkilesa: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññāṇaṭṭhitiyo cattāri agatigamanāni ti.

¹ upekkhā, S. ² cattāro, B₁. ³ gata°, S. ⁴ °tā, B₁.

⁵ vipariyāsana°, B₁; vipariyāsam nadhiṭṭhānaṃ, S.

⁶ om. S. ⁷ °se ti, B₁. ⁸ saṃkilesehi, B. S.; om. B₁; S. adds ca. ⁹ kusalā, B₁. ¹⁰ °dāni, S.

Tesam catunnam puggalānam idam vodānam: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vi-hārā cattāro sammappadhānā cattāro acchariyā abbhutā dhammā cattāri adhiṭṭhānāni catasso samadhibhāvanā cattāro sukhābhāgiyā dhammā catasso appamānū iti.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhiññāya ca niyyāti, ayam ugghaṭitaññū, yo sādharāṇāya¹, ayam vipaṇcitaññū, * yo dukkhāya paṭipadāya dandhābhiññāya niyyāti, ayam neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samatham upadissati, neyyassa vipassanam, samathavipassanam vipaṇcitaññussa².

Tattha Bhagavā ugghaṭitaññussa puggalassa mudukam dhammadesanam upadissati, tikkham neyyassa, mudu-tikkham vipaṇcitaññussa³.

Tattha Bhagavā ugghaṭitaññussa puggalassa samkhittena dhammam desayati, samkhitta-vitthārena vipaṇcitaññussa, vitthārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaranam upadissati, vipaṇcitaññussa ādinavañ ca nissaraṇaṇ ca upa-dissati, neyyassa assādañ ca ādinavañ ca nissaraṇaṇ ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghaṭitaññussa adhipaññā-sikkham paññāpayati, adhiccittam vipaṇcitaññussa, adhisilam neyyassa.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya⁴ khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tīṇi bhavanti: ugghaṭitaññū, vipaṇcitaññū, neyyo ti.

Tesam tiṇnam puggalānam ayam samkilesa: tīṇi akusalamūlāni lobho-akusalamūlam doso-akusalamūlam moho-

¹ oṇapo, B.

² B. adds puggalassa.

³ S. adds puggalassa.

⁴ B. S. add ca.

akusalamūlam¹, tiṇi duccharitāni kāyaduccharitaṃ vacīduccaritaṃ manoduccharitaṃ, tayo akusalavitakkā² kāmavitakko byāpādavitaṃ vihiṃsāvitakko, tisso akusalasaññā kāmasaññā byāpādasaññā vihiṃsāsaññā, tisso viparītasaññā³ niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā⁴ vedanā⁴ dukkhā⁵ vedanā⁵ adukkhamasukhā vedanā, tisso dukkhatā dukkhadukkhatā saṃkhāradukkhatā viparīṇama-dukkhatā, tayo aggī rāgaggi dosaggi mohaggi, tayo sallā rāgasallo dosasallo mohasallo, tisso jaṭā ragajaṭā dosajaṭā mohajaṭā, tisso akusalūpaparikkhā⁶ akusalaṃ kāyakammam akusalaṃ vacikammam akusalaṃ manokammam, tisso vipattiyo silavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tinnaṃ puggalānaṃ idaṃ vodānaṃ: tiṇi kusalamūlāni alobho-kusalamūlaṃ adoso-kusalamūlaṃ⁷ amoho-kusalamūlaṃ, tiṇi sucaritāni kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, tayo kusalavitakkā nekkhammavitakko⁸ abyāpādavitaṃ avihiṃsāvitakko, tayo samādhisavitakko-savicāro samādhī avitakko-vicāramatto samādhī avitakko-avicāro samādhī, tisso kusalasaññā nekkhammasaññā⁹ abyāpādasaññā avihiṃsāsaññā, tisso viparītasaññā¹⁰ aniccasaññā dukkhasaññā anattasaññā, tisso kusalūpaparikkhā¹¹ kusalaṃ kāyakammam kusalaṃ vacikammam kusalaṃ manokammam, tiṇi soceyyāni kāyasocceyyaṃ vacīsoceyyaṃ manosocceyyaṃ, tisso sampattiyo silasampatti samādhisampatti paññasampatti, tisso sikkhā adhisīlasikkhā adhicitasikkhā¹² adhipaññasikkhā, tayo khandhā silakkhandho samādhikkhandho paññakkhandho¹³, tiṇi vimokkhamukkhāni sunñataṃ ammittaṃ appanīhitaṃ ti. Iti kho cattāri hutvā tiṇi bhavanti tiṇi hutvā dve bhavanti: tanhacarito ca¹⁴ diṭṭhicarito ca.

Tesaṃ dvinnuṃ puggalānaṃ ayaṃ saṃkilesa: taṇhā ca avijjā ca ahirikaṇ ca anottappaṇ ca asati ca asampajañ-

¹ 'lan ti S.² akusala vi°, B₁.³ viparīta s°, B₁.⁴ sukhave°, B₁.⁵ dukkhave°, B₁.⁶ akusalamūpaparikkhāro, S.⁷ aku°, B₁.⁸ nekkhama°, B₁; nikkhama°, B.⁹ nekkhama°, B₁; nikkhama°, S.¹⁰ oṭā s°, S.¹¹ kusalaparikkhā, S.¹² adhicitā°, B. B₁.¹³ paññā°, B. S.¹⁴ om. B₁.

ñāṇ ca ayonisomanasikāro¹ ca kosajjaṇ ca dovacassaṇ
ca ahaṃkāro ca mamaṃkāro ca asaddhā² ca pamādo ca
asaddhammasavanaṇ³ ca asaṃvaro ca abhijjhā ca byāpādo
ca nīvaraṇaṇ ca saṃyojanaṇ ca kodho ca upanāho ca
makkho ca palāso ca issā ca macchariyaṇ⁴ ca māyā ca
sāṭheyyaṇ ca sassatadiṭṭhi ca ucchedadiṭṭhi cā ti.

Tesam dvinnam puggalānam idaṃ vodānam: samatho
ca vipassanā ca hiri ca ottappaṇ ca sati ca sampajaññaṇ
ca yonisomanasikāro⁵ ca viriyārambho ca sovacassaṇ⁶ ca
dhamme-ñāṇaṇ ca anvaye-ñāṇaṇ ca khaye-ñāṇaṇ ca anu-
ppāde-ñāṇaṇ ca saddhā ca appamādo ca saddhammasa-
vanaṇ ca saṃvaro ca anabhijjhā ca abyāpādo ca rūgavi-
rūga ca cetovimutti avijjāvirāga ca paññāvimutti⁷ abhisam-
ayo ca appicchatā⁸ ca santuṭṭhi ca akodho ca anupanāho
ca amakkho ca apalāso ca issāpahānaṇ ca macchariya-
pahānaṇ ca vijjā ca vimutti ca saṃkhatārammaṇo⁹ ca vi-
mokkho asaṃkhatārammaṇo ca vimokkho sa-upādisesā ca
nibbānadhātu anupādisesā ca nibbānadhātū ti.

Ayam vuccati¹⁰ tipukkhalassa ca nayassa aṅkusassa ca
nayassa bhūmi ti.

Tenaha: —

Yo akusale samūlehi | neti ti

Oloketvā¹¹ disalocanena¹² ti ca.

Niyuttam nayasamutṭhānam.

D.

Sāsanapaṭṭhāna.

1. Tattha aṭṭhārasa mūlapadā kuhiṃ datṭhabbā?

Sāsanapaṭṭhāne¹³.

Tattha katamaṃ sāsanaapaṭṭhānam?

¹ ayoni ca ayoniso°, B₁. ² assa°, S.; asaddho B₁.

³ assa°, B₁. ⁴ maccheraṇ, B. S. ⁵ yoni ca yoniso°, B₁.

⁶ sovaccaṇ, B₁. ⁷ B₁. S. *add* ca. ⁸ api°, B.; atijjhātā, B₁.

⁹ saṃkhāraṇar°, S. ¹⁰ om. B₁. S. ¹¹ °kayitvā, all MSS.

¹² disā°, all MSS. ¹³ °nena, B.

Samkilesasabhāgiyaṃ suttaṃ, vāsanābhāgiyaṃ suttaṃ,² nibbedhabhāgiyaṃ suttaṃ, asekkhabhāgiyaṃ¹ suttaṃ, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttaṃ, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ, samkilesabhāgiyaṃ ca asekkhabhāgiyaṃ ca suttaṃ, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekkhabhāgiyaṃ¹ ca suttaṃ, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ² ca² nibbedhabhāgiyaṃ³ ca suttaṃ, vāsanābhāgiyaṃ⁴ ca nibbedhabhāgiyaṃ ca suttaṃ⁴ taṇhāsamkilesabhāgiyaṃ suttaṃ, diṭṭhisamkilesabhāgiyaṃ suttaṃ, duccaritasamkilesabhāgiyaṃ⁵ suttaṃ, taṇhāvodānabhāgiyaṃ⁶ suttaṃ, diṭṭhivodānabhāgiyaṃ⁶ suttaṃ, duccaritavodānabhāgiyaṃ⁶ suttaṃ.

Tattha samkilesō tividho: taṇhāsamkilesō, diṭṭhisamkilesō, duccaritasamkilesō.

Tattha taṇhāsamkilesō samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisamkilesō vipassanāya visujjhati. Sā vipassanā paññakkhandho⁷. Duccaritasamkilesō sucaritena visujjhati. Taṃ sucariṭaṃ sīlakkhandho.

Tassa⁸ sīle patitṭhitassa yadi āsatti uppajjati bhavesu, evaṃ sūyaṃ samathavipassana bhāvanāmayam puññakriyavattu⁹ bhavati. Tatrupapattiyā¹⁰ samvattati.

Imāni cattāri suttāni sādharāṇāni katāni aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādharāṇāni katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidhaṃ suttaṃ bhinnam bhavati. Gāthāya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇam anuminitabbam. Suttana suttaṃ anuminitabbam.

2. Tattha katamaṃ samkilesabhāgiyaṃ suttaṃ?

Kāmandhū jūlasaṅchannū¹¹ taṇhāchadanachādītā

¹ asekkha°, S. ² om. S.

³ anibbedha°, S., then it continues: asekkhabhāgiyaṃ ca suttaṃ samki° ca.

⁴⁻⁴ missing in B₁; S. repeats this phrase.

⁵ duccaritaṃ samki°, S. ⁶ °vodānaṃ bh°, S.

⁷ paññā°, B. ⁸ tattha, B₁.

⁹ kriya°, B.; °vatthum, S. ¹⁰ °yam, B₁.

¹¹ jālapacchannā, B₁. S.

*pamattabandhunā¹ baddhā² macchā³ va kaminā⁴ mukhe⁵
jarāmarañam amenti⁶ vaccho khīrapako⁷ va mātarā⁸ ti*
(Cf. p. 36).

Idam saṃkilesabhāgiyaṃ suttaṃ.

Cattār' imāni bhikkhave agatigamanāri.

*Katamāni cattārī? Chandā agatiṃ⁹ ge chati, dosā agatiṃ
gacchati, bhayā agatiṃ gacchati, mohā agatiṃ gacchati.*

*Imāni kho⁷ bhikkhave cattārī agatigamanāni. Idam
avoca Bhagavā. Idam vatvāna Sugalo athāparam etad
avoca Satthā: —*

*Chandaṃ dosā bhayā mohā yo dhammaṃ ativattati⁸
niriyati tassa yāso⁹ kālāpakke va candima ti* (Cf.
A. II, p. 18).

Idam saṃkilesabhāgiyasuttaṃ.

*Manopubbāṅgamū dhammā manoseṭṭhā manomayā
manasā ce paduṭṭhena bhāsati⁹ vā karoti vā
tato naṃ dukkham anveti cakkam va vahato padan ti*
(Dhp. v. 1).

Idam saṃ¹⁰

*Middhā yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho¹¹ va nivāpapaṭṭho¹²
punappunam gabbham upeti mando ti* (Thag. v. 17;
Dhp. v. 325).

Idam saṃ¹³

*Ayasā va malaṃ samuṭṭhitam
tat'¹⁴ uṭṭhāya tam eva khūdati
evaṃ atidhona¹⁵ cārīnam
sūni¹⁶ kammāni nayanti¹⁷ duggatin ti* (Dhp. v. 240).

Idam saṃ¹⁷

¹ °bandhanā°, S.; pamattābandhanā°, B.; bandhā, all MSS.

² maccho, S.

³ °mukhena, B.

⁴ anveti, S.; andheti, B.

⁵ khirū°, B.; khirūpago, S.

⁶ agati, B. S. throughout.

⁷ B. adds me.

⁸ abhi°, S.

⁹ °ti, all MSS.

¹⁰ S. in full.

¹¹ mahāphavārāho, B.

¹² °phuṭṭho, S.; °vuṭṭho, B.

¹³ S. adds *pe* | suttaṃ throughout, unless otherwise anno-
tated.

¹⁴ tad, B. S.

¹⁵ tāni, B. S.

¹⁶ niyyanti, B.

¹⁷ S. omits saṃ°

*Coro yathā sandhimukhe¹ gahīto
sakammunā² haññati bajjhate ca
evam ayaṃ pecca³ pajā parattha
sakammunā² haññati⁴ bajjhate cū ti* (Cf. M. II, p. 74).

Idaṃ saṃ°

*Sukhākāmāni bhūtāni yo dandena vihiṃsati
attano sukham esāno pecca⁵ so na labhe⁶ sukhan ti*
(Ud. p. 127; Dh. v. 131).

Idaṃ saṃ°

*Gunnañ ce taramānūnaṃ jīmaṃ gacchati puṇḍavo
sabbā tū jīmaṃ⁸ gacchanti nette jīmahagata satī.
Evam eva⁹ manussesu yā hoti seṭṭhasammato
so ce adhammaṃ carati pageva ilarā pajā,
sabbaṃ raṭṭhaṃ dukhaṃ seti rājā ce hoti adhammiko ti*
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ saṃ°

*Sukiccharūpā¹⁰ vut' ime manussā
karonti pāpaṃ upadhīsu¹¹ rattā
gacchanti te bahujanāsannivāsaṃ
nirayaṃ Avīciṃ¹² kaṭukaṃ¹² bhayānakaṃ ti.*

Idaṃ saṃ°

*Phalaṃ ve kadaliṃ hanti phalaṃ ve uṃ¹³ phalaṃ¹³ naḷaṃ
sakkāro kūpurisaṃ hanti gabbho assāturaṃ¹⁴ yathā ti*
(S. I, p. 154; Vin. II, p. 188).

Idaṃ saṃ°

*Kodhumakkhagaru¹⁵ bhikkhu labhasakkarakāraṇā¹⁶
sukhette pitibhijaṃ¹⁷ va saddhammasmiṃ¹⁸ na rāhatī ti.*

Idaṃ saṃ°

*Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ cetasā ceto paricca
buddhacakkhunā evaṃ pajānāmi, yathā kho ayaṃ puggalo
iriyati yaṇ ca paṭipadaṃ paṭipanno yaṇ ca maggaṃ samārū-*

¹ °mukheṇa, B₁. ² sakammanā, B. ³ pacca, B₁. S.

⁴ om. S. ⁵ pacca, all MSS. exc. Com. ⁶ labhate, B₁. S.

⁷ See the corrections of this verse in the J. P. T. S. 1890, p. 93. ⁸ °hā, B. ⁹ evam, S. Com.

¹⁰ sukicca°, B₁. ¹¹ °dhisu, B. B₁. Com.

¹² avīci°, B₁; avicitam ka°, B₁. ¹³ veluph°, S.

¹⁴ °tari, S.; °tari, B. ¹⁵ °gurū, S. ¹⁶ °ṇam, B₁. S.

¹⁷ putibi°, B. B₁. ¹⁸ °smi, B₁.

lho, imasmim cāyaṃ samaye kālaṃ kareyya yathābhatam nikkhitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave padositam¹. Cittapadosahetu ca pana evaṃ idh'ekacco kāyassa bhedaṃ parammarañā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati².

Etam attham Bhagavā avoca. Tatth'etaṃ itivuccati:

Paduṭṭhacittam natvūna ekaccam iha puggalaṃ etam attham viyakāsi Satthā bhikkhūna: santike: Imasmim cāyaṃ samaye kālaṃ karissati puggalo nirayasmin⁴ upapajjeyy³ cittaṃ hi 'ssa padositam. Cittapadosahetū⁵ hi sattā gacchanti duggatiṃ⁶ yathābhatam nikkhipeyya evaṃ eva tathāvidho kāyassa bhedaṃ duppañño nirayaṃ so 'papajjati⁷ ti.

Ayaṃ pi attho vutto Bhagavatā, iti me sutaṃ ti (Cf.

It. p. 12 sq.).

Idam sam^o

Sace bhāyatha⁸ dukkhassa sace vo dukkham appiyaṃ mākattha pāpakaṃ kammaṃ āvi vā yadi vā raho sace 'va pāpakaṃ kammaṃ karissatha haroṭha vā na vo dukkhā pamutyatthi upeccāpi palāyatan ti (Cf.

Idam sam^o

S. I, p. 209).

Adhammena dhanam luddhā musāvādena cūbhayaṃ mameti bālā maññanti, taṃ katham nu bhavissati? — Antarāyā⁹ bhavissanti sambhaṭṭassa vinassati matā saggam nu gacchanti, naṇu ettāvataṃ hatā ti?

Idam sam^o

Katham khanati¹⁰ attānaṃ, katham mittehi jīrati katham vivatṭate dhammā, katham saggam nu gacchati? — Lobhā khanati attānaṃ, luddho mittehi jīrati lobhā vivatṭate dhammā, lobhā saggam nu gacchati¹¹ ti.

Idam sam^o

Caranti¹² bālā dummedhā amitteneva attanā karontū¹³ pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.

¹ °tan ti, S. ² uppajj°, S. ³ bhikkhūnaṃ, B. S.

⁴ °smi, B₁. ⁵ cittapadosahetu, all MSS. ⁶ °ti, B₁.

⁷ upapa°, S.; upajja°, B₁. ⁸ bhayata, B₁.

⁹ all MSS. add su. ¹⁰ khanāti, S. ¹¹ °ti (without ti), S.

¹² ca rakkhanti, B. ¹³ °to, B₁; °ti, B.

*Na taṃ kammaṃ kataṃ¹ sādhu yaṃ katvā anutappati²
yassa assumukho rodaṃ vipākaṃ paṭisevatī ti* (S. I,
p. 57; Dhṃ. v. 66 sq.).

Idaṃ saṃ^o

*Dukkaraṃ duttitikkhaṇ ca aviyyatena sāmāññaṃ
bahū hi tattha sambūdhā yattha bālo pasidati* (S. I, p. 7).
*Yo hi atthaṇ ca dhammaṇ ca bhāsamāne Tathāgate
manam padosaye bālo³, moghaṃ kho tassa jīvitam.*

*Etaṇ⁴ cāhaṃ⁴ arahāmi dukkhaṇ ca ito ca pāpiyatarāṃ
bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avi-
tarāgo⁵ ti.*

Idaṃ saṃ^o

*Appameyyaṃ paminanto ko 'dha vidvā vikappaye
appameyyaṃ pamāyantaṃ nivutaṃ⁶ maññe akissavan ti*

Idaṃ saṃ^o [(S. I, p. 149).

*Purisassa hi jātassa kudhūrī⁷ jāyate mukhe
yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ* (S. I,
p. 149; A. V, p. 171. 174).

*Na hi satthaṃ⁸ sunisitaṃ⁹ viṣaṃ kalāhalaṃ¹⁰ iva¹¹
evaṃ viraddhaṃ pāpeti¹² vācā dubbhāsitā yathā ti*

Idaṃ saṃ^o [(Cf. Jāt. III, p. 103).

*Yo nindiyaṃ paṣaṃsati
taṃ vā nindati yo paṣaṃsiyo
vicināti mukhena so kalin¹³
kalinā tena sukhaṃ na vindati.
Appamatto ayaṃ kali
yo akkhesu dhanaparājayo
sabbassūpi sahāpi attanā
ayaṃ eva mahattaro kali
yo sugatesu¹⁴ manam padosaye ti.
Sataṃ sahaṣṣānaṃ nirabbudānaṃ¹⁵
chattimsati¹⁶ pañca¹⁶ ca abbudāni*

¹ om. B.

² °kappati, B.

³ balaṃ, B.

⁴ etaṃ tassa, B. ⁵ °gā, all MSS.

⁶ nivattaṃ, B.

⁷ so all MSS.

⁸ sattaṃ, B. S.

⁹ sunissitaṃ, S.

¹⁰ °lam, B. S. Com.; hālakalam, B.

¹¹ pi ca, S.

¹² pāpeti, B.; pāneṭi, S.

¹³ kali, S.; kali, B.

¹⁴ °tena, B.

¹⁵ °dāni, B.

¹⁶ chattisatippaṇca, B.

yam ariyagarahī nirayaṃ upeti
vācam manāṃ ca pañidhāya pāpakam ti (S. I,
 p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idam sam°

Yo lobhagūṇe anuyutto, so vacasā¹ paribhāsati aññe
assaddho anariyo uvadaññu² macchari pes³niyaṃ anuyutto.

Mukhadugga vibhūta⁴ anariya⁴
bhūnahu pāpaka dukkatakarī
purisanta kali avajātakaputta⁵
mū bahu bhāṇ' idha nerayiko 'si.

Rajam ākirase ahitāya
sante gurahasi kibbisakārī
bahuni⁶ duccaritēni caritvō
gacchasi⁷ pupatam⁸ cīrarattan⁹ ti.

Idam samkilesabhāgiyaṃ suttaṃ.

3. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Manopubbhaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati va karoti vā
tato nuṃ sukkham anveti chāyū va anupāyini ti (Dhp. v. 2).

Idam vāsanābhāgiyaṃ suttaṃ.

Mahānāmo Sakko Bhagavantaṃ etad avoca:—

Idaṃ bhante Kapilavatthu¹⁰ iddhañ c'eva phitañ ca
bahujanam akiṇṇamanussam sambādhabhyūham¹¹. So kho
ahaṃ bhante Bhagavantaṃ vū' payirupāsivū manobhāva-
niye vā bhikkhū sāyaṇhasamayam Kapilavatthum¹² pavi-
santo bhantena¹³ pi¹³ hutthinū samāgacchāmi, bhantena
pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,
bhantena pi sakaṭena samāgacchāmi, bhantena pi purisena
samāgacchāmi. Tassa mayham bhante tasmim samaye
mussat' eva Bhagavantaṃ ārabha sati, mussati dhammaṃ
ārabha sati, mussati saṃgham ārabha sati. Tassa may-
ham bhante evaṃ hoti: Imamhi cāham¹⁴ sāyaṇhasamaye¹⁵
kālam kareyyam¹⁶, kū mam' assa gati ko abhisamparāyo ti?

¹ B. adds ca. ² anava° B. ³ °tam, B. ⁴ °yam, S.

⁵ °vutta, S. ⁶ B. adds ca, S. 'dha. ⁷ B. B. add kho.

⁸ pāpakam, S. ⁹ cira°, S. ¹⁰ vatthum, B. S.

¹¹ sambādhabivibhūham, B. ¹² °vatthu, B. ¹³ °nāpi, S.

¹⁴ cāyam, S. ¹⁵ samaye, S. ¹⁶ °yya, B. S.

Mā bhāyi Mahānāma mā bhāyi¹ Mahānāma, apāpakam² te maraṇaṃ bhavissati apāpikā³ kālāṃkiriya⁴. Catūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?

Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā araṇaṃ | pe⁵ | Sattihā⁶ devamanussānaṃ⁶ buddho Bhagavā ti. Dhamme | pe⁷ | Saṃghe | pe⁶ | ariyakantehi sīlehi samannāgato hoti akhaṇḍehi pe⁵ | samādhisaṃvattanikehi.

Seyyathā pi Mahānāma rūkkho pācīnaninno pācīnapoṇo pācīnapabbhāro. So nūlehi chinno katamena papateyyā ti?

Yena bhante ninno yena poṇo yena pabbhāro ti.

Evam eva kho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakam te maraṇaṃ bhavissati apāpikā kālāṃkiriya ti (S. V, p. 371).

Idam vāsanabhāgiyaṃ suttam.

Sukhakāmaṇi bhūtāni yo daḍḍenu na hīṃsati
attano sukham esāno pecca⁴ so lubhate sukham ti

(U'd. p. 12; Dh. v. 132).

Idam va⁹

Gunṇaṇ¹⁰ ce taṃmananāṃ ujum gacchati puṇḍavo
sabbā tā ujum gacchanu nette ujum gate sati.

Evam eva manussesu yo hoti seṭṭhasammato
so ce¹¹ 'va¹¹ dhammaṃ carati pageva itarū paṇa,
sabbam ratṭhaṃ sukham seti raja ce hoti dhammiko ti
(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).

Idam vā⁹

Bhagavā Surattihayaṃ uharati Jetavane Anāthapiṇḍikassa
ārāme. Tena kho pana samayena sambhulā bhikkhū Bhaga-

¹ B. adds idam. ² apāpikam, B. S.

³ kam, B. ⁴ yam, B.

⁵ pa, B. ⁶ om. B. ⁷ pa, B. B.; om. S.

⁸ pacca, B. B. ⁹ B. S. in full. ¹⁰ gunṇaṇ, S.

¹¹ B. has ce.

vato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temā-saccayena cārikaṃ paḷkamissatī ti. Tena kho pana sama-yena Isidatta-Purāṇā thapatayo¹ Sūkete paṭivasanti keṭa-ci-d-eva karanīyena. Assosum kho Isidatta-Purāṇā thapa-tayo 'sambahulū kira bhikkhū Bhagavato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pa-ḷkamissatī' ti.

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ thapesum: yadū traṃ ambho purisa passeyyāsī Bhagavan-taṃ āgacchantam arahantaṃ sammāsambuddhaṃ, atha am-hākaṃ āroceyyāsī ti. Dvīhatīhaṃ tṭhito kho so² puriso addasa Bhagavantam dūrato 'va āgacchantam. Disvānu yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅ-kamitvā Isidatta-Purāṇe³ thapatayo etad avoca: ayaṃ bhante Bhagavā agacchati ahaṃ sammāsambuddho, yassa dani kālum mamuthā ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivudetvā Bhagavantam piṭṭhito piṭṭhito anubandhimsu. Atha kho Bha-gavā magga⁴ okkamma⁴ yen' aññataram rukkhamaḷum ten' upasaṅkami, upasaṅkamitvā paṇāatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantam abhivudetva ekam-antaṃ nisīdimsu. Ekamantaṃ nisinnā⁵ kho Isidatta-Pu-rāṇā thapatayo Bhagavantam etad avocum: —

Yadū mayaṃ bhante Bhagavantam suṇoma 'Sāvatthiyā⁶ Kosalesu cārikaṃ paḷkamissatī' ti,⁷ hoti no tasmim samaye anattamanatā, hoti domanassam 'dūre no Bhagavā bha-rissatī' ti. Yadū⁷ mayaṃ bhante Bhagavantam suṇoma 'Sāvatthiyā⁶ Kosalesu cārikaṃ paḷkanto' ti⁸, hoti no tasmim samaye anattamanatā, hoti domanassam 'dūre no Bhagavā' ti. Yadū mayaṃ bhante Bhagavantam suṇoma 'Kāsīsu Magadhesu cārikaṃ paḷkamissatī' ti, hoti⁹ no tasmim sa-maye anattamanatā, hoti domanassam 'dūre no Bhagavā

¹ dha°, B, throughout.

² om. B.

³ Purāṇā. B₁.

⁴ magge okkama, S.

⁵ nisinnō, all MSS.

⁶ °yaṃ, B₁.

⁷ all MSS. add pana.

⁸ om. S.

⁹ om. B₁.

bhavissati ti. *Yadā*¹ *mayam bhante Bhagavantam suṇoma 'Kāsisa*² *Magadhesu cārikaṃ pakkanto* ti, *anappakā no tasmim samaye anattamanatā hoti, anappakaṃ domanassam 'dūre no Bhagavā* ti. *Yadā mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsisa cārikaṃ pakkamissati* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati* ti. *Yadā*³ *mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsisa cārikaṃ pakkanto* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā* ti. *Yadā mayam bhante Bhagavantam suṇoma 'Kosalesu Sāvattthiyam*⁴ *cārikaṃ*⁵ *pakkamissati* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati* ti. *Yadā*⁶ *mayam bhante Bhagavantam suṇoma 'Sāvattthiyam*⁷ *viharati Jetavane Anāthapiṇḍikassa ārāme* ti, *anappakā no tasmim samaye attamanatā hoti, anappakaṃ somanassam 'āsanne no Bhagavā* ti.

Tasmā ti ha thapatayo sambūdho ghurāvāso rajāpatho, abbhokāso pabbajjā aluṇ ca pana vo thapatayo appamā-dāyā ti.

*Atthi kho no bhante*⁸ *etamhā sambādthā añño sambādho sambādhataro c'eva sambādhasamkhātataro cū ti.*

Katamo pana vo thapatayo etamhā sambādthā añño sambādho sambādhataro c'eva sambādhasamkhātataro cū ti?

*Idha mayam bhante yadū rūḥi Pasenadi*⁹ *Kosalo uyyā-nabhūmim gantukāmo hoti, ye te rañño Pasenadissa*¹⁰ *Kosalla nāgā opavayhū*¹¹ *te kappetra ya tā rañño Pasenadissa*¹² *Kosalassu pajāpatiyo piyaṃ manūpā tāsam*¹³ *ekam purato ekam pacchato nisūlāpema. Tāsam kho pana bhante bhaginīnam evarūpo gandho hoti, seyyathā pi nāma gandhakaranḍakassa tāva-d-eva vivariyamānassa, yathā taṃ rājā-rahena gandhena vibhūsitānaṃ. Tāsam kho pana bhante bhaginīnam evarūpo kūyasamphasso*¹⁴ *hoti, seyyathā pi*

¹ B. S. add pana.

² after Ma°, B.

³ B. adds pana.

⁴ Sāvattthi, B. S.

⁵ om. S.

⁶ all MSS. add pana.

⁷ Kosallesu Sā°, B.

⁸ S. inserts tasmim samaye, B. tasmi ca pamaye.

⁹ Passenadi, B.

¹⁰ opaguyhā, B. S.

¹¹ tā, B.

¹² kāyassa samph°, B. S.

nāma tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññā-
nam sukhedhitānaṃ. Tasmim kho pana bhante samaye
nāgo pi rakkhitaḥ hoti, tā pi bhaginiyo rakkhitaḥ honti,
attā pi rakkhitaḥ¹ hoti. Na² kho pana mayaṃ bhante *
abhiñānāma tāsū bhaginīsū pāpakaṃ cittaṃ uppādentā³.
Ayaṃ kho no bhante etamhā sambādhō añño sambādhō
sambādhataro c'eva⁴ sambādhasaṃkhātataro cā ti.

Tasmā ti ha thapatayo sambādhō gharāvāso rajāpatho,
abbhokāso pubbajjā alaṇ ca pana vo thapatayo appamādaya.
Catūhi kho thapatayo dhammehi samannāgato ariyasāvako
sotāpanno hoti avinipātadhammo niyato sambodhiparāyano.
Katamehi catūhi?

Idha thapatayo sutavā ariyasāvako buddhe aveccappasā-
dena⁵ samannāgato hoti: iti pi so Bhagavā araham⁶ | pe⁷ |
Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme...⁹
Saṃghe...¹⁰ vigatamalamuccherena cetasū agāraṃ¹¹ ajjhā-
vasati, muttacāgo payatapuni vossaggarato yācayogo dāna-
saṃvibhāgarato¹².

Imehi kho thapatayo catūhi dhammehi samannāgato ariya-
sāvako sotāpanno hoti avinipātadhammo niyato sambodhi-
parāyano. Tumhe kho thapatayo buddhe aveccappasādena
samannāgatā: iti pi so Bhagavā araham¹³ | pe¹⁴ | Satthā⁸
devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme...¹⁵
Saṃghe...¹⁵ Yaṃ kho pana kiñci kule deyyadhammaṃ,
sabbam tuṃ appatīvibhattaṃ sīlavantehi kalyāṇadhammehi.
Taṃ kiṃ maññatha thapatayo, kāti viya te Kosalesu ma-
nussū ye tumhakaṃ samasamā, yad idam dūnasaṃvibhā-
gehi ti?

Lūhā no bhante suluddham no bhante, yesaṃ no Bha-
gavā evaṃ jānāti ti (S. V, p. 348 sqq.).

Idam vā¹⁶

¹ °tabbā, S. ² no, B. ³ °to, B. S.

⁴ B₁ adds sambādhō. ⁵ avacca°, B₁.

⁶ om. B₁. S. ⁷ pa, B. ⁸ om. B. ⁹ ca, B₁.

¹⁰ ca | pe | B₁. ¹¹ aṅgāraṃ, B₁.

¹² B. Com. add appatīvibhattaṃ. ¹³ om. B. S.

¹⁴ pa, B. B₁. ¹⁵ pa, B₁. ¹⁶ B. S. in full.

*Ekappuppham¹ pūjivāna² saḥassakappakoṭṭiyo²
deve c'eva manusse ca sesena parinibbuto ti³.*

Idam vā^{o4}

*Assatthe⁵ haritobhūse samvirūlhamhi pādape
ekam buddhagataṃ saññaṃ alabhim⁶ 'haṃ paṭissato⁷.
Ajja tiṃsaṃ tato kappā nābhijānāmi duggatiṃ⁸
tisso vijjā sacchikatā tassā⁹ saññūya vāsanā¹⁰ ti.*

Idam vā^{o11}

*Piṇḍāya Kosulaṃ puram pāvāsi¹² aggapuggalo
anukampako purebhuttam taṇhānighātino¹³ muni.
Purisassa vaṭaṃsako [hatthe]¹⁴ sabbapuppheli 'lamkato,
so addasāsi¹⁵ sambuddham bhikkhusaṃghapurakkhataṃ¹⁶
Pavisantaṃ rājamagge¹⁷ devamanussapūjitaṃ¹⁸
hattho¹⁹ cittaṃ pasādetvā sambuddham upasaṅkami.
So [taṃ] vaṭaṃsakaṃ surabhiṃ²⁰ vaṇṇavantaṃ manora-
maṃ²¹.*

sambuddhassa²² upanāmesi²² pasanno sehi pāṇihi²³.

*Tato aggisikhā vaṇṇā buddhassa lapunantara
saḥassaraṇesi vijjū va²⁴ okkā nikkhami anunā.*

*Padakkhiṇaṃ karitvāna sise ādiccubandhuno
tikkhattam parivattetvā²⁵ muddhan²⁵ antaradhūyatha²⁶.*

*Idam disvā²⁷ acchariyaṃ abbhutaṃ lomahaṃsanaṃ
ekaṃsaṃ cīvaraṃ katvā Ānando etad abravi²⁸: —*

*Ko hetu sitakammāya²⁹, byākarohi mahāmune,
dhammā loko lharissati, kaṅkhā³⁰ vitara³⁰ no³⁰ mune.*

Yassa³¹ taṃ³¹ sabbadhammesu sadā ūṇaṃ pavattati

¹ 'pphaṇ ca jītv^o, B. S. ² saḥassam kappā^o, S.

³ om. B. S. ⁴ vāsanā, B₁; vāsanābhāgiyaṃ, S.

⁵ assatte, B₁. ⁶ 'bhi, B₁. Com.; 'bhī, S. ⁷ patiyato, B₁.

⁸ 'ti, B. S. ⁹ tassa, B₁. S. ¹⁰ B₁ adās vā.

¹¹ vāsanā, B₁. S. ¹² pavisati, B₁. S. ¹³ 'tako, S. Com.

¹⁴ hattho, S. ¹⁵ addassāsi, S.: B₁ adds naṃ.

¹⁶ pūre^o, B. ¹⁷ 'maggena, all MSS. ¹⁸ 'mānusa^o, B.

¹⁹ hatthā, S.; hattho, B₁. ²⁰ surati, S. ²¹ 'rammaṃ, B₁.

²² sambuddhassa panā^o, B₁. ²³ pāṇibhi, B.

²⁴ iva, all MSS. ²⁵ 'vattetvā, B₁; 'vaddetvā, S₁.

²⁶ muddhi^o, B₁; buddhantara^o, S. ²⁷ 'vāna, B₁. S.; disvā, B.

²⁸ abruvi, S. ²⁹ 'kammaṃ, B.

³⁰ kaṅkhavitarāṇo, B₁; also S. has vitarāṇo; 'kham vi^o, Com.

³¹ yass' etaṃ, S.

kaṅkhavematikaṃ¹ theram Ānandaṃ etad abhavi: —

Yo so Ānanda puriso mayi cittaṃ pasādayi

caturāsīti kappāni duggatiṃ² na gamissati.

Deresu devasobhaggam dibbam rajjam pasāsiya

manujesu manujindo rājā ratthe bharissati.

So carīmam³ pubbaḍḍitvā sacchikati⁴ nā⁴ dhammatam⁵

paccekabuddho dhutarāgo Vatumsako [nāma] bharissati.

N'atthi citte pasannamhi appakā nāma dukkhiṇā

Tathāgate vā sambuddhe atha vā tassa sārak.

Evaṃ acintiyā buddhā buddhadhammā acintiyā

acintiyē⁶ pasannānam pāko⁷ hoti acintigo ti.

Idam vā⁸

Idhāham bhikkhave ekaccam puggalam evam cetasa ceto

puriccu buddhacakkhunā evam pajānāmi, yatha kho ayaṃ

puggalo iriyati yaṃ ca paṭipadam paṭipanno yaṃ ca maggam

samārūho, masmiṃ cāyaṃ samaye kalam kareyya yathā-

bhutam nikkhitto evam sagge. Tam kissa hetu? Cittaṃ

hi⁹ 'ssa⁹ bhikkhave pasāditaṃ, cittuppasādahetu ca pana

evam idh' ekacco kāyassa bhedaṃ parammaranā sugatiṃ¹⁰

saggam lokam upapajjeyya ti.

Etam attham Bhagavā avoca. Tatth' etaṃ¹⁰ iti¹¹ vuccati:

Pasannacittam natvana ekaccam idha puggalam

etam attham iriyāhāsi Satthā bhikkhuna¹² santihe:

Imasmī¹³ cāyaṃ¹³ samaye kalam kiriyātha¹⁴ puggalo

saggesmiṃ¹⁵ upapajjeyya cittaṃ hi 'ssa¹⁶ pasāditaṃ.

Cittapasādahetu hi sattū gacchanti sugatiṃ

yathābhutam nikkhipeyya evam evaṃ¹⁷ tathāvidho

kāyassa bhedaṃ suppañño saggam so upapajjati ti.

Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf.

It. p. 13 sq.).

Idam vā⁸

¹ kaṅkhā°, S.; kaṅkhi°, B. ² oti, B.

³ cari°, all MSS. against the metre.

⁴ °katvā, B. B., Com.; B. adds ca. ⁵ dhammam, B. Com.

⁶ °yesu, B., S. ⁷ vipāko, B., S. ⁸ B., S. in full.

⁹ c'assa, B., ¹⁰ atth' etaṃ, S. ¹¹ om. B., S.

¹² °nam, B., S. ¹³ imasmim vāye, B., ¹⁴ °ka°, B.,

¹⁵ saggamhi, B. ¹⁶ taññissa B., ¹⁷ etaṃ, S.

*Suvaṇṇachadanam nāvaṃ nāri āruyha tiṭṭhasi¹
ogāhase pokkharaniṃ² padmaṃ³ chindasi pāṇinā (V.V. p. 4).
Kena te tādiso vaṇṇo ānubhāvo jutī ca te
uppujjanti ca⁴ te bhogā ye keci manas'icchitā
pucchitū⁵ devate saṃsa, kissa kammass' idam phalaṃ? —
Sā devatā attamanā devarūjena pucchitā*

* *parihaṃ puttā⁶ viyākāsi⁷ Sakkaṃ iti me sutam⁸:
Addhānapaṭipannāhaṃ⁹ disvā thūpaṃ manoramam¹⁰
taṭṭha cittaṃ pasādesi¹¹ Kassapaṃ yasassino
padmapupphehi¹² pūjesi¹³ pasannā sehi pāṇi¹⁴.*

*Tass' eva kammassa phalaṃ vipāko
etūdisam¹⁵ katapuññā labhanti¹⁶ ti.*

Idam vā¹⁷

*Dānakathā silakathā sagyakathā puññakathā puññavipā-
kakathā ti¹⁸.*

Idam vā¹⁹

*Api cāpi paṃsuthūpesu uddissukatesu²⁰ dasabaladharānaṃ
tattha pi kāraṃ katvā saggesu narā pamodenti²¹ ti²².*

Idam va²³

*Devaputtasarīravannā sabbe subhayaśaṇṭhiti²⁴
udakena paṃsum²⁵ temetvā thūpaṃ vadḍheta²⁶ Kassapaṃ.*

*Ayaṃ sugatte²⁷ sugatassa thūpo
mahesino dasabaladhammacārino²⁸
yusmiṃ²⁹ ime devamanujā pasunnā
kāraṃ karonto³⁰ jarāmaraṇā pamuccare ti³¹.*

Idam vā³²

Uḷāraṃ vata³³ tam³⁴ āsi yulaṃ thūpaṃ³⁵ mahesino

¹ oti, B. S. ² ṇi, all MSS. ³ padumaṃ, B. S.

⁴ om. S. ⁵ pucchā, S. ⁶ byā°, B.

⁷ suttam, B. ⁸ addhāhaṃ paṭi°, S.

⁹ rammam, B. ¹⁰ oti, B. S.

¹¹ padmu°, B.; padumu°, S.; padumma°, B.

¹² °sim, B. ¹³ °bhi, B.; om. B. ¹⁴ °sā, S.

¹⁵ oti (without ti), S. ¹⁶ B. S. in full.

¹⁷ vāsanā, B. S. ¹⁸ udissa°, B. ¹⁹ mod°, B.

²⁰ vo vāsanābhāgi, S. ²¹ °bhavā°, S. ²² °su, B.

²³ vadḍhedhi, S. ²⁴ sugate, B. ²⁵ °dhārino, B.

²⁶ tasmim, B. ²⁷ °tā, S. ²⁸ vantaṃ, S.

²⁹ rūpaṃ, B.

uppalāni ca cattāri mālaṇ ca abhiropayi.

Ajja tiṃsa¹ tato kappā nābhijānāmi duggatir²

vinipātaṃ na gacchāmi thūpaṃ pūjetvā Satthuno ti³.

Idaṃ vā⁴

*Battisa⁵salakkhaṇadharassa⁶ vijitavijayassa lokanūthassa⁷
satasahassa⁸ kappe mudito thūpaṃ apūjesi⁹. Yaṃ mayā
pasutaṃ¹⁰ puññaṃ tena ca puññaena devasobhagaṃ rajjāni
ca¹¹ kārītāni anāgantūna vinipātaṃ. Yaṃ cakkhuṃ¹² adanta-
damakassa sāsane paṇihitaṃ, tathā cittaṃ, taṃ me sabbam
laddhaṃ, vimuttacittamhi vidhūtaṭaṭa ti.*

Idaṃ vā¹³

Sāmākapattodanamattam eva hi¹⁴

paccehabuddhasmiṇ¹⁵ adūsi dakkhiṇaṃ

vimuttacitte akhile anāsava

araṇavihārimhi¹⁶ asaṇḍamānase.

Tasmiṇ¹⁷ ca okappayi¹⁸ dhammam uttamaṃ

tasmiṇ¹⁹ ca dhamme paṇidhesi²⁰ mānaṣaṃ:

evaṃ vihārihi²¹ me saṇḍamo siyā

bhave kudassu²² pi ca mā apekkhavā.

Tass' eva kammaṣṣa vipākato ahaṃ

sahassakkhattuṃ Kurusupapajjatha

dāghūyukesu umamesu pāṇisu²³

visesagāmīsu²⁴ ahinagāmīsu²⁵.

Tass' eva kammaṣṣa vipākato ahaṃ

sahassakkhattuṃ tidasopapajjatha

vicitraṃālūbharanūnulepiṣu

risiṭṭhakāyūpagato yasassisu.

Tass' eva kammaṣṣa vipākato ahaṃ

vimuttacitto akhilo anāsavo

imehi me antimadehadhāribhi²⁶

¹ tiṃsaṃ, S.; tisan, B.

² oti, B.

³ om. S. ⁴ vāsana, S. ⁵ battisa, B.; battisa, B.

⁶ saḥassaṃ, B. ⁷ pūjesi, S. ⁸ ota, B.

⁹ om. B. ¹⁰ cakkhu, B. B. ¹¹ ti, B.

¹² buddhamhi, B. ¹³ ramhi, S. ¹⁴ tasmi, B. B.

¹⁵ ohi, S. ¹⁶ paṇadhemi, S. ¹⁷ rihi, B.

¹⁸ kudāsu, B.; Com. omits pi. ¹⁹ nīsu, S. Com.

²⁰ misu, B. B. ²¹ nīsu, Com. ²² dhāri, S.

*samāgamo¹ āsi hitāhitūsihi².
Paccakkhaṃ khvimaṃ avuca Tathāgato [jino]
samijjhate sīlavato³ yad icchati
yathā yathā me manasā⁴ vicintitaṃ
tathā saniddhaṃ, ayam antimo bhavo ti⁵.*

Idaṃ vā⁶

*Ekatiṃsaṃhi kappamhi jino anejo
anantadassī bhagavā Sikhī ti
tassāpi rājā bhātā⁷ Sikhāṇḍī⁸
buddhe ca dhamme ca abhipasanno.
Purinibbute lokavināyakaṃhi⁹
thūpaṃ s'akāsi vipulāṃ mahantaṃ
samantato gāvutikaṃ¹⁰ mahesino
devātidevassa naruttamaṃssa.
Tasmiṃ manusso balim ābhihāri¹¹
paggayha jātisu manam pahuttṭho
vātena pupphaṃ patitassa ekaṃ
tāhaṃ gahetvāna¹² tuss' ev' adāsi¹³.
So maṃ avocābhipasannacitto¹⁴:
tuyham¹⁵ eva¹⁵ etaṃ¹⁰ pupphaṃ dadāmi¹⁷
tāhaṃ gahetrū abhiropayesi¹⁸
punappunam buddham anussaranto.*

*Ajja tiṃsaṃ¹⁹ tato kappā²⁰ nābhijānāmi duggatiṃ²¹
vinipītaṃ ca na gacchāmi, thūpapipijjā²² idaṃ phalaṃ ti.
Idaṃ vā⁶*

*Kapilaṃ nāma naguraṃ suvivhattaṃ mahāpathaṃ
ākiṇṇaṃ iddhaṃ phitaṃ²³ ca Brahmādadattassa rājino.
Kummāsaṃ²⁴ vikkīṇiṃ²⁵ tuttha Pañcālānaṃ puruttame*

¹ °gate, S.

² °bhi, B₁.

³ silāto, B₁.

⁴ mā°, S.

⁵ om. S.

⁶ vāsanā, S.

⁷ bhāhā, B₁.

⁸ Sikhin ti, B₁; Sikhī ti, B.

⁹ °kam pi, B₁.

¹⁰ °takam, S.

¹¹ °rī, S.; °hari, Com.

¹² °tvā, B₁.

¹³ °sim, B.

¹⁴ avocāti°, B₁. S.

¹⁵ tuyh' eva, B₁. S.

¹⁶ ekam, S.

¹⁷ dadāsi, B₁; adāsi, S.

¹⁸ °sim, B₁.

¹⁹ tiṃsa, B; tisan, B₁.

²⁰ kappe, B₁.

²¹ °ti, B₁; om. B.

²² °pūjā, S.

²³ pitaṃ, S.

²⁴ kumāsaṃ, B. B₁.

²⁵ vikiṇi, B₁; vikini, S.

so 'haṃ addassi¹ sambuddhaṃ upariṭṭhaṃ yasassinaṃ.
 Haṭṭho cittaṃ pasādetvā nimantesi naruttamaṃ
 Ariṭṭhaṃ dhuvaḥattena yaṃ me gehasmim² vijjatha.
 Tato ca kattiko³ punno punnamāsi upaṭṭhitū
 navaṃ dussayugaṃ gayha Ariṭṭhassopcānāmayi⁴.
 Pisannacittaṃ natvāna paṭigunhi narut⁵amo
 anukampako⁶ kūrūṇiko taṇhānighātano⁷ muvi.
 Tāhaṃ kammaṃ karitvāna kalyāṇaṃ budd'havūṇitaṃ
 deve c' eva manusse ca sandhāvitvā⁸ tuto cuto
 Bārāṇasīyaṃ nagare seṭṭhi'ssa ekaputtako
 aḍḍhe kulasmim uppaṇṇi⁹ pūṇehi ca piyataro.
 Tato ca viññutaṃ patto devaputtana codito
 pāsādū oruḥitvāna sambuddhaṃ upasāṅkami¹⁰.
 So me dhammaṃ adesayi anukampāya Gotamo
 dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ¹¹
 Ariyaṃ 'tthaṅgikaṃ¹² maggaṃ dukkhūpasamugāmināṃ
 cattāri ariyasaccāni munidhammanā adesayi.
 Tassāhaṃ vacanaṃ sutra vihariṃ¹³ sāsane rato
 samathaṃ paṭivijjhāhaṃ rattimdivaṃ¹⁴ atandito¹⁵
 Ajjhataṇ ca bahiddhā ca ye me vijjimsu āsavā
 sabbe āsuṃ samacchinnā na ca uppaṇṇare¹⁶ pūna.
 Pariyaṇṭakataṃ dukkhaṃ curimo yaṃ samussayo
 jātamaranasaṃsāro n'atthi dāni punabbhavo ti.
 Idam vāsānābhūgiyaṃ suttaṃ.

4. Tattha kataṃ nibbedhabhāgiyaṃ suttaṃ?

Uddhaṃ adho¹⁷ sabbadhi vip̐yamutto¹⁸
 ayaṃ¹⁹ ahasmī²⁰ ti anānupassī
 evaṃ vimutto udatāri²¹ oghaṃ
 atinap̐pubbaṃ apunabbhavāyū ti (Cf. p. 63).

Idam nibbedhabhāgiyaṃ suttaṃ.

¹ addasim, B.; addasāsi, B.

² °smi, B. B.

³ °kā, B. S.

⁴ °yim, B.

⁵ °paṃ, S.

⁶ °nigghātano, B. S.

⁷ °vetvā, S.

⁸ upapaṇṇi, S.

⁹ °mim, S.

¹⁰ °kkamaṇaṃ, B.

¹¹ ariyaṃ ca aṭṭha°, B.; ariyā ca aṭṭha°, S.

¹² °ri, B.; vihāsi, S.

¹³ rattidi°, B.

¹⁴ aḥantito, B.

¹⁵ upa°, B. B.

¹⁶ B. adds ca.

¹⁷ vimutto, B.

¹⁸ ayahasmi, S.

¹⁹ °tari, B.; udadāti, B.

Silavato Ānanda na cetanā karaṇīyā 'kinti me avippaṭṭi-sāro jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ silavato avippaṭṭisāro jāyeyya.

Avippaṭṭisārino¹ Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ² jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ avippaṭṭisārino pāmojjaṃ² jāyeyya.

Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ pamuditassa pīti jāyeyya.

Pitimanassa Ānanda na cetanā karaṇīyā 'kinti me kāyo passambheyyā' ti. Dhammatā esū Ānanda, yaṃ pīṭimanassa kāyo passambheyya.

Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintāhaṃ³ sukhaṃ vediyeyyaṃ' ti. Dhammatu esū Ānanda, yaṃ passaddhakāyo sukhaṃ vediyeyya.

Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhi jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ sukhino samādhi jāyeyya.

Sumāhitassa Ānanda na cetanā karaṇīyā 'kintāhaṃ⁴ yathābhūtaṃ pajāneyyaṃ' ti. Dhammatā esū Ānanda, yaṃ samāhito yathābhūtaṃ pajāneyya.

Yathābhūtaṃ pajānatū Ānanda na cetanā karaṇīyā 'kinti me nibbida jāyeyyā' ti. Dhammatu esū Ānanda, yaṃ yathābhūtaṃ pajānanto nibbindeyya⁵.

Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ nibbindanto virajjeyya.

Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ virajjanto vimutteyya.

Vimuttena Ānanda na cetanā karaṇīyā 'kinti me vimutti-ñāṇadassanaṃ uppaṭṭheyyā' ti. Dhammatu esū Ānanda, yaṃ vimuttassa vimuttiñāṇadassanaṃ uppaṭṭheyyā⁶ ti (Cf. A. V, p. 2 sq.; 312 sq.).

Idaṃ nī^o

¹ 'nā, B. ² pāmuḍḍaṃ, B.

³ kintāyaṃ B.; kinti 'haṃ, S. ⁴ kintāyaṃ, B.

⁵ nibbideyya, B. ⁶ upaṭṭheyya, B.; upapa^o, B.

⁷ B. S. in full.

*Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā
yato pajānāti sahetudhamman ti* (Vin. I, p. 2;
Ud. p. 1).

Idaṃ ni^{o 1}

*Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā
yato khayam paccayānam avedī ti* (Vin. I, p. 2;
Ud. p. 2).

Idaṃ ni^{o 2}

*Kiṃ nu kuṇḍhasi mā kuṇḍhi
ikkodho³ Tissa te varam
kodhamānamakkhavinayattham⁴ hi⁵
Tissa brahmacariyam vussutī ti* (S. II, p. 282).

Idaṃ ni^{o 2}

*Kudāham Nandaṃ passeyyam āraññaṃ⁶ paṃsukūlikam
aṇṇātunṇhena yāpentam kūmesu anapekkhinan ti* (S. II, p. 281).

Idaṃ ni^{o 2}

*Kiṃ su jhītvā⁷ sulham seti⁸ kiṃ su jhītvā⁹ na socati¹⁰
kiss' assa¹¹ ekadhammassa vullham rocesi Gotamā ti? —
Kodham jhītvā¹² sulham seti kodham jhītvā¹² na socati
kodhassu visamūlassa madhuraggassa¹³ brāhmaṇa
vadham ariyā paṣaṃsanti tam¹⁴ hi¹⁴ jhītvā¹² na socatī ti*
(S. I, p. 161).

Idaṃ ni^{o 2}

*Kiṃ¹⁵ sū¹⁵ hane uppatitam¹⁶ kiṃ¹⁷ su jātam vinodaye
kiṇ¹⁸ c'assu¹⁸ pajahe dhīro kissābhisamayō sulho? —*

¹ S. in full.

² nibbe, S.

³ akodho, S. ⁴ °vinayanattham, S.; °vinayanattam, B.

⁵ ti, B. ⁶ ar°, S. ⁷ jhītvā, Com.; chitvā, B.; chetvā, B. S.

⁸ sehi, B. ⁹ jhītvā, B.; chitvā, B.; chetvā, S.

¹⁰ socanti, B. ¹¹ kiṇ c'assa, B. S.

¹² jhītvā, B.; chitvā, B.; chetvā, S. ¹³ °saggassa, S.

¹⁴ samvi, S. ¹⁵ ki, B. B.; su, all MSS.

¹⁶ uppat°, B. Com.; upat°, S.; upatt°, B.

¹⁷ ki, B. ¹⁸ ki ca su, B.

*Kodham hane uppatitam¹ rāgam jātam vinodaye
avijjam pajāhe² dhīro saccābhisamayo sulho ti³.*

Idam ni^o 4

- * *Sattiyā viya omattho dayhamāne⁵ va³ matthake
kāmarāgapahānāya sato bhikkhu paribbaje⁶. —
Sattiyā viya omattho dayhamāne⁵ va³ matthake
sakkāyudittipahānāya sato bhikkhu paribbaje ti
(S. I, p. 13; 53).*

Idam ni^o 4

*Khayantā⁷ nicayā sabbe patanantā samussayā⁸
sabbesam maraṇam āgamma sabbesam jīvitam⁹ addhuvam⁹.
Etam bhayam¹⁰ maraṇam pekkhamāno
puññāni kayirātha¹¹ sukhāvahāni¹².
Khayantā¹³ nicayā sabbe patanantā samussayā¹⁴
sabbesam maraṇam āgamma sabbesam jīvitam addhuvam.
Etam bhayam maraṇam pekkhumāno
lokūmisam pajāhe santi¹⁵-pekkho ti.*

Idam ni^o 4

- Sukham sayanti munayo na te socanti¹⁶ Māvidha¹⁷
yesam jhānarataṃ cittaṃ, paññāva susamāhito
āraddhaririyo pahitatto ogham turati dattaram¹⁸
* virato¹⁹ kamasanñāya sabbasamyojanātito²⁰
nandibharaṇaparikkhīno²¹ so gambhīre na sīdati ti (Of.
S. I, p. 53).*

Idam ni^o 4

*Saddaḥaṇo arahataṃ dhammam nibbanapattiyā
sussusam labhate pañnam appamatto vicakkhaṇo.*

¹ uppaṭṭ°, B.; upat°, B., S.

² aṭṭ°, B.

³ om. B.

⁴ nibbedha, S.

⁵ māno, B.

⁶ oje ti, B.

⁷ sabbe khayantā, B., S. (enta).

⁸ pam°, S.; sapamussapaya, B.

⁹ ota dhuvaṃ, B.

¹⁰ bhaya, B.

¹¹ kiriyatha, B.

¹² sukha°, B.

¹³ sabbe kh°, B., S.

¹⁴ pam°, B.

¹⁵ santim, B.

¹⁶ socenti, S.

¹⁷ Madhiva, S.

¹⁸ dukkaram, B., B.

¹⁹ viratto, B., B.

²⁰ o'tito, B.; sabbe s°, S.

²¹ nandibhava°, S.; nandirāga°, B.

*Paṭirūpakārī dhuravā utṭhātā vindate dhanam
saccena kittim pappoti dadam mittāni ganthari¹
asmā lokā param lokam evam² pecca³ na socati⁴ ti (S. I, **
p. 214sq.).

Idam ni^o 5

*Sabbaganthapahīnassa vip̐pamuttassa te⁶ sato⁶
samanassa na tam sādhu yad⁷ aññam anusāsati.
Yena kenaci vaññena samvāso Sakka jāyati
na tam aharati sappañño⁸ manasā anukampiṃ.
Manasā ce pasannena yad⁷ aññam anusāsati
na⁹ tena hoti samyutto yānukampā¹⁰ anuddayū ti
(S. I, p. 206).*

Idam ni^o 11

*Rāgo ca doso ca kuto nidānā
arati rati lomahaṃso kutojā
kuto samutṭhāya¹² manovitakkā
kumārakā dhaṃkam iv' ossajanti? — **
*Rāgo ca doso ca ito nidānū¹³
arati rati lomahaṃso itojā
ito samutṭhāya munovitakkā
kumārakā dhaṃkam iv' ossajanti.
Snehujā¹⁴ attasambhūtā¹⁵
nigrodhasseva khandhajā
puthū¹⁶ visattā¹⁷ kāmusu
mūlurā va vitatā vane.
Ye naṃ pajānanti ito¹⁸ nīdānam
te naṃ vinodenti suñohi yakkha
te¹⁹ duttaram ogham imam taranti
atinnapubbam apunabbhavāyū ti (S. I, p. 207sq.).*

Idam ni^o 5

- ¹ gandh°, B. Com.; bandh°, B.
² sa ve, S.; evam (=) sa ve, Com. ³ pacca, B.
⁴ °ti (without ti), B. ⁵ nibbedha, S.
⁶ desato, S. ⁷ yam, B. ⁸ samp°, B.; sapa°, S.
⁹ after tena, B. ¹⁰ °pi, B.
¹¹ nibbe, B.; nibbedha, S. ¹² °tṭhānaya, S.
¹³ °nam, S. ¹⁴ senaha°, B. ¹⁵ attha°, B. B.
¹⁶ puthu, B. S. ¹⁷ visatthā, B. B.
¹⁸ yato, S. ¹⁹ ta, B. S.

Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.

Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekha¹ sī-
lasamāhitā² tñhitattā³

anāgāriyupetassa⁴ tuṭṭhi hoti sukhāvahā ti.

Dullabhaṃ Bhagavā yad idaṃ tuṭṭhi ti.

Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavū-
pasame ratā

yesaṃ⁵ divā ca ratto ca bhāvanāya rato mano ti.

Dussamādaham⁶ Bhagavā yad idaṃ cittaṃ ti.

Dussamādaham⁷ vā pi samādahanti⁸ (Kāmadā ti Bhagavā)
indriyūpasame ratā

te chetvā maccuṇo jālaṃ ariyā gacchanti Kāmadā ti.

Duggamo Bhagavā visamo maggo ti.

Duggame visame vā pi ariyā gacchanti Kāmada

anariyā visame magge papatanti avamsirā

ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).

Idaṃ ni⁹?

Idaṃ hitaṃ Jetavanaṃ isisaṃghanisevitaṃ

āvutthaṃ¹⁰ dhammarājena pitisañjananaṃ mama.

Kammaṃ vijjā ca dhammo¹¹ ca sīlaṃ jīvitaṃ uttamaṃ
etena maccā¹² sujjhanti na gottena dhanena vā.

Tasmā hi paṇḍito poso sampassaṃ atthaṃ attano
yoniso vicine dhammuṃ evaṃ tattha visujjhati.

Sāriputto 'va paññāya sīlena¹³ upasamena ca

yo pi pārāṅgato¹⁴ bhikkhu etāva¹⁵ paramo siyā ti (S. I,
p. 33 sq.; 55; cf. II, p. 277).

Idaṃ ni¹⁶?

Atitaṃ nānvāgameyya¹⁷ na paṭikaṅkhe¹⁸ anāgataṃ
yad atitaṃ pahīnaṃ taṃ¹⁹ appattaṃ ca anāgataṃ.

¹ sekha°, B₁.

² tñhitatthā, S.

³ ana°, B₁. S.

⁴ ca sam, S.

⁵ dussamādaraham, B₁.

⁶ samārahanti, B₁.

⁷ nibbedha, S.

⁸ āvuttaṃ, B₁; avutthaṃ tam, S.

⁹ dhammā, B₁.

¹⁰ mavā, S.

¹¹ sīle, B₁.

¹² pārāg°, B₁.

¹³ ettāva, B₁.

¹⁴ na anvā°, B₁; nanvā°, S.

¹⁵ ppaṭi°, B₁.

¹⁶ ti, S.

*Paccuppannañ ca yo¹ dhammaṃ tattha tattha vipassati
asamhiraṇ² asamkappaṃ taṃ vidvā-m-anubrahaye. .
Ajj' eva kiccaṃ³ ātappaṃ⁴, ko jaññā maraṇaṃ suve⁵
na hi no saṃkar'⁶ antena mahāsenena maccunā.*

*Evam vihāri ātāpi ahorattam atanditaṃ
taṃ ve bhadd'ekaratto⁶ ti santo ācikkhave muni ti.*

Idaṃ ni⁷

*Cattār' imāni bhikkhave sacchikātabbāni. Katamāni
cattāri?*

*Atthi bhikkhave dhammā cakkhunā paññāya ca sacchi-
kātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā.
Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi
dhammā paññāya veditabbā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā cakkhunā paññāya ca
sacchikātabbā?*

*Dibbacakkhu⁸ suvisuādhamaṃ atikkantamānusakaṃ⁹ cakkhu-
nā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-
kātabbā?*

Pubbenivāsānussati¹⁰ satiyā paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-
kātabbā?*

Iddhividhā nirodho kāyena paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā paññāya¹⁰ veditabbā
paññāya ca sacchikātabbā?*

*Āsavānaṃ khaye nāṇaṃ paññāya¹⁰ veditabbā paññāya
ca sacchikātabbā ti (Cf. A. II, p. 182 sq.).*

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

5. Tattha katamaṃ asekhābhāgiyaṃ suttaṃ?

*Yassa selūpamaṃ cittaṃ thitaṃ¹¹ nānupakampati
virattaṃ rajanīyesu kopaneyye¹² na kuppati
yass' evaṃ bhāvitāṃ cittaṃ kuto naṃ dukkham essatī ti*

(Ud. p. 41).

¹ yam, B.

² hiram, S.

³ kiccaṃ, B.

⁴ kātabbā, B.

⁵ saṃgar', S.

⁶ rato, B.

⁷ B. S. in full.

⁸ cakkhum, S.

⁹ nussakam, B.

¹⁰ B. adds ca.

¹¹ tā, B.

¹² niye, B.

Idaṃ asekhabhāgiyaṃ suttaṃ.

Āyasmato ca¹ Sūriputtassa cārīkā dasamaṃ veyyākara-
ṇaṃ kātābbaṃ ti.

Idaṃ asekhabhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo

nihuhumko² nilkasāvo yatatto³

vedantagū vusitabrahmacariyo⁴

dhammena so brāhmaṇo⁵ brahmvādaṃ⁶ vadeyya

yass' ussadū n'atthi kuhinci⁷ loke ti (Vin. I, p. 3; Ud.
p. 3).

Idaṃ a°⁸

Bāhitvā pūpake dhamme ye caranti sadū satū

khīṇā⁹ saṃyojanā buddhā te ve lokasmiṃ¹⁰ brāhmaṇā ti
(Ud. p. 4).

Idaṃ a°¹¹

Yuttha āpo ca paṭhavī¹² tejo vāyo na gūdhati (S. I,
p. 15; cf. D. I, p. 223).

Na tattha sukkā jotanti ādicco na ppakāsati¹³

na tattha candimā bhāti¹⁴ tamo tattha na vijjati.

Yadā ca attanā vedī muni monēna brāhmaṇo

atha rūpā arūpi ca sukhadukkhā pamuccati ti.

Idaṃ a°¹⁵

Yadā sakesu dhammesu pūragū hoti brāhmaṇo

atha etaṃ pisācaṃ ca pakkulaṃ¹⁶ cātivattatī ti (Ud. p. 5).

Idaṃ a°¹⁷

Nābhinandati āyantiṃ¹⁸ pakkumantiṃ¹⁹ na socati

saṅgā Saṅgāmajim²⁰ muttam²¹ tam ahaṃ brūmi brāhma-
ṇan ti (Ud. p. 6).

Idaṃ a°²²

¹ om. B.

² nihuhumko, B. S.

³ yatatto, B.

⁴ vū°, B. S.

⁵ B. S. add ca.

⁶ brahmaṇa°, B.

⁷ kuhici, B.; kuhim ca. S.; kucici. B.

⁸ asekhabhāgiyaṃ, S.

⁹ °na, B.

¹⁰ °smi, B. B.

¹¹ S. in full.

¹² pak°, B.

¹³ bhāṣati, B.

¹⁴ asekhā, S.

¹⁵ vakkalam, S.

¹⁶ °ti, B. S.

¹⁷ °ti, all MSS.

¹⁸ °jim uttamam, B.

*Na udakena sucī¹ hoti bahvettha² nhāyatī jano
yamhi saccañ ca dhammo ca so sucī so ca brāhmaṇo ti* (Ud. p. 6).

Idaṃ a°³

*Yadū have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
vidhūpayam tiṭṭhati Mārasenaṃ
suriyo va obhūsayam antalikkhan ti* (Vin. I, p. 2;
Ud. p. 2).

Idaṃ a°³

*Santindriyaṃ passatha iriyamūnaṃ
tevijjapattaṃ apahānadhammaṃ,
sabbāni yogāni upātivallo
akāñcana iriyati paṃsukūliko.
Taṃ devatā sambahula ulāra
brahmavimānaṃ upasānikamitvā
āyāniyaṃ⁴ jūtibalānisedhaṃ⁵
n-idha⁶ namassanti pasannacittā: —
Namo te purisājanānaṃ namo te purisuttama
yassa tenābhijānāma kim⁷ tvam⁸ nissāya jhāyāsī⁹ ti¹⁰.*

Idaṃ a°³

*Sahāyā vat' ime bhikkhū cīrarattaṃ¹¹ sametikā
sameti nesaṃ saddhammo dhamme buddhappavedite¹².
Suvinitā Kappinena dhamme ariyappavedite¹³
dhārenti antimaṃ dehaṃ jetvā Mūraṃ savāhanan ti*
(S. II, p. 285).

Idaṃ a°³

*Na yidaṃ sithūlam ārabha na yidaṃ appena thāmasā
nibbānaṃ adhigantabbaṃ¹⁴ sabbaganthappamocanaṃ¹⁵.*

¹ sucino, S. ² bahvettha, S.; pahettha, B.

³ asekha, S. ⁴ °niyaṃ, S.

⁵ °balaṃ ni°, S.; °phala°, B.; °phalaṃ nisedha, B.

⁶ nilaṃ, S. ⁷ ki, B.; B. has kimhi for kim tvam.

⁸ ti, S. ⁹ °ti, B.

¹⁰ For the last two verses, see S. III, p. 91; A. V, p. 325 sq.;
Thag. v. 1084; 1179 ab.

¹¹ cira°, B. ¹² °buddhapa°, B. ¹³ ariyapa°, B.

¹⁴ avag°, B. ¹⁵ °gandhapa°, B.

*Ayañ ca daharo bhikkhu ayam uttamaporiso
dhāreti antimam deham jetvā Māram savāhanan ti*
(S. II, p. 278).

Idam a°:

*Dubbamṇako lūkhacīvaro Mogharājā sadā sato
khīnāsavo visamyutto katukicco anāsavo
tevijjo iddhipatto ca cetopariyūyakovido² (cf. S. I, p. 146)
dhāreti antimam deham jetvā Māram savāhanan ti.*

Idam a°:

*Tathāgato bhikkhave araham sammāsambuddho rūpassa
nibbidā virāgā nirodhā anuppādā³ vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti
vuccati. Tathāgato bhikkhave araham sammāsambuddho
vedanāya . . .⁴ saññāya . . . saṃkhārānaṃ . . . viññāṇassa
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .⁵ viññā-
ṇassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-
mutto ti vuccati. Tatra bhikkhave ko viseso ko adhippā-
yoso kiṃ nānākaruṇaṃ Tathāgatassa arahato sammāsam-
buddhassa paññāvimuttena bhikkhuna ti?*

Bhagaramūlakā no bhante dhammā . . .⁶

*Tathāgato bhikkhave araham sammāsambuddho anuppan-
nassa maggassa uppādeti asaṅjātassa maggassa saṅjanetā
anakkhātassa maggassa akkhātā maggaññū maggavidū
maggakovido. Maggānugā ca bhikkhave etarahi sāvaka
viharanti pacchāsamanāgatā.*

*Ayam kho bhikkhave viseso ayam adhippāyoso idam nā-
nākaruṇaṃ Tathāgatassa arahato sammāsambuddhassa pañ-
ñāvimuttena bhikkhuna ti* (S. III, p. 65 sq.).

Idam asekhabhāgiyam suttam.

6. Tattha katamam saṃkilesabhāgiyañ ca vāsanābhāgi-
yañ ca suttam?

¹ asekha, S.

² °pariya ko°, B.

³ anupādā, B. throughout.

⁴ la, B.

⁵ pa, B.

⁶ pe, B.

Chañnam ativassati vivaṭaṃ nātivassati

tasmā chañnaṃ vivaretha, evaṃ taṃ nātivassati¹ ti (Uḍ.
p. 56).

Chañnam ativassati ti saṃkilesa. Vivaṭaṃ nāti-
vassati ti vāsanā. Tasmā chañnaṃ vivaretha, evaṃ
taṃ nātivassati ti ayaṃ saṃkilesa ca vāsanā ca.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.

*Cattāro 'me² mahārāja puggalā santo saṃvijjamānā lo-
kasmiṃ. Katame cattāro?*

*Tamo tamaparāyano, tamo jotiparāyano, joti tamaparā-
yano, joti jotiparāyano ti* (A. II, p. 85).

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo
tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā.
Yo ca puggalo tamo jotiparāyano yo ca puggalo joti joti-
parāyano, ime dve puggalā vāsanābhāgiyā³.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.

7. Tattha katamaṃ saṃkilesabhāgiyaṃ ca nibbedhabhā-
giyaṃ ca suttam?

Na taṃ dalhaṃ bandhanam āhu dhīrā

yad āyasaṃ⁴ dārujaṃ pabbajaṃ ca

sārattarattā maṇikuṇḍalesu

puttesu dāresu ca yā apekkhā⁵ ti (S. I, p. 77; Dhṃ.

v. 345; Jāt. II, p. 140).

Ayaṃ saṃkilesa.

Etam dalhaṃ bandhanam āhu dhīrā

ohāriṇaṃ sithilaṃ duppamuñcaṃ

etaṃ pi chetvāna paribbajanti

anapekkhino kāmasukhaṃ pahāyā ti⁶ (S. I, p. 77;

Dhṃ. v. 346; Jāt. II, p. 140).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Yaṃ ca bhikkhave ceteti yaṃ ca pakappeti yaṃ ca anu-
seti, ārammaṇaṃ etaṃ hoti viññāṇassa tṭhitiyā. Ārammaṇe
sati patitṭhā⁷ viññāṇassa hoti. Tasmīṃ patitṭhite viññāṇe*

¹ 'ti (without ti), S.

² om. S.

³ B, adds ti.

⁴ ay°, Com.

⁵ apekhā, B.

⁶ om. B.

⁷ B. inserts tassa.

virūlhe āyati punabbhavābhinibbatti hoti. Āyati punabbhavābhinibbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce¹ pakappeti atha ce anuseti², ārammaṇam etaṃ hoti viññāṇassa tṭhitiyā. Ārammaṇe sati patitṭhā³ viññāṇassa hoti. Tasmim⁴ patitṭhite viññāṇe virūlhe āyati punabbhavābhinibbatti hoti. Āyati punabbhavābhinibbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II, p. 65).

Ayaṃ saṃkilesa.

Yato ca bhikkhave no ca⁴ ceteti no ca⁵ kappeti no ca anuseti, ārammaṇam etaṃ na hoti viññāṇassa tṭhitiyā. Ārammaṇe asati patitṭhā³ viññāṇassa na hoti. Tasmim⁶ apatitṭhite viññāṇe avirūlhe āyati punabbhavābhinibbatti na⁷ hoti. Āyati punabbhavābhinibbattiyā asati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā nirujjhan-ti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idam saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

8. Tattha katamaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

Samuddo samuddo ti llo bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā⁸ eso bhikkhave udukarāsi maha udukaṇṇavo. Cakkhum⁹ bhikkhave purisussa samuddo, tassa rūpamayo vego ti¹⁰ (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ rūpamayaṃ vegaṃ sahāti, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-ūmiṃ¹¹ sāvattaṃ sagahaṃ¹²

¹ ca, S.

² seti, S.

³ all MSS. insert tassa.

⁴ om. B., S.

⁵ ce, B.,

⁶ tad, B., S.

⁷ om. S.

⁸ hoti, S.

⁹ cakkhu, B., S.

¹⁰ om. B.

¹¹ omi, B., S.

¹² saṃgahaṃ, B.

sarakkhasam¹ tinno pāraṅgato² thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Sotaṃ bhikkhave | pe³ | ghānaṃ . . . jivhā . . . kayo . . .⁴
mano bhikkhave purisassa samuddo, tassa dhammamayo
vego ti (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ dhammamayaṃ vegaṃ sanati, ayaṃ vuccati
bhikkhave atāri mano samuddaṃ sa-ūmiṃ⁵ sāvuttaṃ saka-
haṃ⁶ sarakkhasaṃ tinno pāraṅgato² thale tiṭṭhati brāhmaṇo
ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ avoca Bhagavā, idaṃ vatvā⁷ Sugato athāparaṃ
etaḍ avoca Suttā: —

Yo imaṃ samuddaṃ sagahaṃ sarakkhasaṃ
sa-ūmiṃ⁸ bhayaṃ duttaraṃ⁹ accatāri
sacedantaḡ vusitabrahmacariyo¹⁰

lokantaḡ pāraṅgato² ti vuccati ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

Cha yime¹¹ bhikkhave baḷisā lokasmiṃ anayāya sattānaṃ
byāpādāya¹² pāṇinaṃ. Katame cha?

Santi bhikkhave cakkhaviññeyyā rūpā itthā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu abhi-
nandati abhivadati ajjhosa¹³ tiṭṭhati, ayaṃ vuccati bhik-
khava bhikkhu gilabāḷiso Mārassa dāyaṃ āpanno byasanaṃ
āpanno yathākāmaṃ karanīyo pāpimato.

Santi bhikkhave sotaviññeyyā saddā | pe¹⁴ | ghānaviññeyyā
gandhā . . . jivhaviññeyyā rasā . . . kāyaviññeyyā phoṭṭhabbā
. . . manoviññeyyā dhammā itthā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā. Tañ ce bhikkhu abhinandati abhi-

¹ ośa, B.

² pārago, S.

³ pa, B. B.

⁴ pe, S.

⁵ omi, S.

⁶ ogehaṃ, B.

⁷ vatvā, B.

⁸ omi, B.; ummi, S.

⁹ dukkaraṃ, B.

¹⁰ vū, S.

¹¹ ime, S.

¹² oḍhāya, B.

¹³ ajjhosa, S.

¹⁴ pa, B. B.; om. S.

vadati ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaliso Mārassa anayaṃ āpanno byasanam āpanno yathā-kāmaṃ karaṇīyo pāpimato ti (Cf. S. IV, p. 159).

Ayaṃ saṃkilesa.

Santi ca¹ bhikkhave cakkkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na² ajjhosāya² tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi balisaṃ paribhedi balisaṃ na anayaṃ āpanno na byasanam āpanno na yathākāmaṃ karaṇīyo pāpimato³.

Santi ca bhikkhave sotaviññeyyā saddā | pe⁴ | ghāna-jivhā-kāya-manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na⁵ ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi balisaṃ paribhedi balisaṃ na anayaṃ āpanno na byasanam āpanno na yathākāmaṃ karaṇīyo pāpimato ti (S. IV, p. 159).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

9. Tattha katamaṃ⁶ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

* *Ayaṃ loko santāpajāto phassapareto⁷ rodan⁸ vadati attano yena yena hi muññanti⁹, tato taṃ hoti aññathā.*

Aññathābhāvi¹⁰ bhavasatto¹¹ loko bhavam¹² evūbhinandati yud abhinandati taṃ bhuyam, yassa bhāyati taṃ dukkhan ti
(Ud. p. 32 sq.).

Ayaṃ saṃkilesa.

Bhuvappahānāya¹³ kho pun' idaṃ brahmacariy' m' russatī ti,
(Ud. p. 33).

Ayaṃ nibbedho.

¹ S. adds kho. ² anajjh°, S.

³ S. adds ti. ⁴ pa, B.

⁵ om. B.; n', S. ⁶ om. S.

⁷ °parato, B.; all MSS., sare Com., have passa°

⁸ bhedaṃ, S.; rogam, Com. ⁹ maññati, B.

¹⁰ bhavi, B. ¹¹ ayaṃ bh°, B. Com.

¹² bhavarāgam, B., ¹³ bhavi°, B.; bhavavijjakāhāya, S.

Ye hi keci samanā vā brāhmaṇā vā bhavena bhavassa vipparamokkham āhamsu, sabbe te avippamuttā bhavasmā¹ ti vadāmi. Ye vā pana keci samanā vā brāhmaṇā vā vibhāvena² bhavassa nissaraṇam āhamsu, sabbe te anissatā bhavasmā³ ti vadāmi. Upadhiṃ hi paṭicca dukkham idaṃ sambhoti ti (Ud. p. 33).

Ayaṃ saṃkilesa.

Sabbupādānakkhayā n'utthi dukkhasa sambhavo ti
(Ud. p. 33).

Ayaṃ nibbedho.

Lokaṃ imaṃ passa puthu avijjāya paric'ayaṃ bhūtaṃ bhūtarataṃ bhavā aparimuttaṃ. Ye hi keci bhavā⁴ sabbadhi, sabbatthataṃ, sabbe te bhavā aniccā dukkhā vipariṇāmadhammā ti (Ud. p. 33).

Ayaṃ saṃkilesa.

Evam etaṃ yathābhūtaṃ sammappaññāya⁵ passuto bhavatanhā pahīyati⁶ vibhavaṃ nābhinandati.

Sabbaso taṇhāsaṃkhayo⁷ asesavirāgaṇirodho nibbānaṃ ti
(Ud. p. 33).

Ayaṃ nibbedho.

Tassa nibbutassa bhikkhuno anuppādā punabbhavo na⁸ hoti. Abhibhūto Māro vijito saṃgāmo upaccugā sabbabhavāni tadā ti (Ud. p. 33).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

Cattāro 'me bhikkhave puggalā. Katame cattāro?

Anusotagāmī, paṭisotagāmī⁹, thitatto, tinno pāraṅgato thale titt'hati brāhmaṇo ti (A. II, p. 5).

Tattha yo 'yaṃ puggalo anusotagāmī, ayaṃ puggalo saṃkilesabhāgiyo. Tattha yo 'yaṃ⁹ puggalo paṭisotagāmī yo ca¹⁰ thitatto¹¹, ime dve puggalā nibbedhabhāgiyā.

¹ bhavamhā, B.; bhavassamā, S.

² vibhāvena, S. ³ bhavamhā, B.

⁴ bhagavā, B. ⁵ dhamma°, B.

⁶ pahinā, B. ⁷ taṇhākhayo, B.

⁸ om. S. ⁹ ca, B. ¹⁰ om. B.

¹¹ tattho, B. S.

Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo, ayaṃ asekho¹.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

10. Tattha katamam saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam?

Chalābhijātiyo.

Atthi puggalo kaṇho kaṇhābhijātiko kaṇham dhammaṃ² abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko akanhaṃ asukkaṃ akanha³-asukkavipākaṃ accantaṃ⁴ niṭṭhaṃ⁵ nibbānaṃ ārādheti. Atthi puggalo sukko sukkābhijātiko kaṇham dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko akanhaṃ asukkaṃ akanha-asukkavipākaṃ accantaṃ⁶ niṭṭhaṃ⁵ nibbānaṃ ārādheti (Cf. A. III, p. 384sq.).

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇham dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko kaṇham dhammaṃ abhijāyati, ime dve puggalā saṃkilesabhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati, ime dve puggalā vāsanābhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akanhaṃ asukkaṃ akanha-asukkavipākaṃ accantaṃ⁷ niṭṭhaṃ⁸ nibbānaṃ ārādheti yo ca puggalo sukko sukkābhijātiko akanhaṃ asukkaṃ akanha-asukkavipākaṃ accantaṃ⁶ niṭṭhaṃ⁹ nibbānaṃ ārādheti, ime dve puggalā nibbedhabhāgiyā¹⁰.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Cattār'imāni bhikkhave kammāni. Katamāni cattārī?

¹ sekho, B.

² jātaṃ, S.

³ om. S.

⁴ accanta°, B. B₁; antaṃ, S.

⁵ diṭṭhiṃ, B.

⁶ accanta°, B. B₁.

⁷ accanta°, B₁.

⁸ om. B.

⁹ diṭṭhi, B.

¹⁰ S. adds ti.

Atthi kammaṃ kaṇhaṃ kaṇhavipākaṃ. Atthi kammaṃ sukkaṃ sukkavipākaṃ. Atthi kammaṃ kaṇhaṃ¹ sukkaṃ² kaṇhasukkaṃ³ vipākaṃ. Atthi kammaṃ akaṇhaṃ asukkaṃ⁴ akaṇha-asukkaṃ⁵ vipākaṃ⁶ kammuttamaṃ kammasetṭhaṃ kammakkhayāya⁷ samvattati (A. II, p. 230).

Tattha yaṇ ca kammaṃ kaṇhaṃ kaṇhavipākaṃ yaṇ ca kammaṃ kaṇhaṃ⁴ sukkaṃ⁴ kaṇhasukkaṃ⁴ vipākaṃ, ayaṃ samkilesa, yaṇ ca kammaṃ sukkaṃ sukkavipākaṃ, ayaṃ vāsanā, yaṇ ca kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukka-vipākaṃ² kammuttamaṃ kammasetṭhaṃ kammakkhayāya samvattati, ayaṃ nibbedho⁵.

Idaṃ samkilesabhāgiyaṇ ca vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam.

11. Tattha katamaṃ vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam?

Laddhāna mūnussattam⁶ dve kiccaṃ akiccaṃ eva ca sukiccaṇ⁷ c'eva⁸ puññāni samyojanavippahānaṃ vā ti.

Sukiccaṇ⁷ c'eva⁸ puññāni ti vāsanā. Samyojanavippahānaṃ vā ti nibbedho.

Puññāni karitrāna saggā saggam⁹ vajanti katapuññā samyojanavippahānā jarāmaraṇā vippamuccanti¹⁰ ti.

Puññāni karitvāna saggā saggam vajanti katapuññā ti vāsanā. Samyojanavippahānā jarāmaraṇā vippamuccanti¹¹ ti nibbedho⁵.

Idaṃ vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam.

Dve 'māni bhikkhave padhānāni. Katamāni dve?

Yo ca aḍḍasmi anagāriyaṃ¹² pabbajitesu cīvarapīṇḍa-pītusenāsanaḍḍānānapaccayabhesajjaparikkhāraṃ pariccajati, yo ca aḍḍasmi anagāriyaṃ¹² pabbajitesu subbūpadhipaṭṭi-nisaggo tanhakkhayaṃ virāgo nirodho nibbānaṃ¹³ ti (Cf. A. I, p. 49).

¹ kaṇhasukkam, B. ² B. S. insert kammaṃ.

³ kkkhayā, S. ⁴ kaṇhasukkam, B.; om. B.

⁵ B., S. add ti. ⁶ manussattam, S. ⁷ sa°, B., S.

⁸ neva, B. ⁹ saggā, B.

¹⁰ °ti (without ti), B.; vimuccanti, S. ¹¹ vimuccanti, S.

¹² anā°, B. ¹³ °nam (without ti), B.

Tattha yo agārasmā anagāriyaṃ pabbajitesu cīvarapiṇḍapāta¹- | pe² | parikkhāraṃ pariccajati, ayaṃ vāsanaṃ, yo³ agārasmā anagāriyaṃ pabbajitesu sabbūpadhipatiṇissaggo taṇhakkhayaṃ virāgo nirodho nibbānaṃ, ayaṃ nibbedho⁴.

. Idam vāsanaḥbhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Tattha taṇhāsamkilesabhāgiyaṃ suttam taṇhāpakken' eva niddisitaḥbham⁵. Tīhi taṇhāhi: kāmatapaṇhāya bhavataṇhāya vibhavataṇhāya, yena yena vā pana vatthunā ajjhositā⁶, tena ten' eva⁷ niddisitaḥbham⁵. Tassa⁸ vitthāro: chaṭṭiṇsa taṇhājāliniyā⁹ vicaritāni.

Tattha diṭṭhisamkilesabhāgiyaṃ suttam diṭṭhipakken' eva niddisitaḥbham⁵. Ucheda-sassatena, yena yena vā pana vatthunā diṭṭhivasena abhinivisati 'idam eva saccam mogham aṇṇaṃ' ti, tena ten' eva niddisitaḥbham⁵. Tassa¹⁰ vitthāro: dvāsaṭṭhi diṭṭhigatāni.

Tattha¹¹ duccaritasamkilesabhāgiyaṃ suttam cetanāya¹² cetasikakammena¹³ niddisitaḥbham¹⁴, tīhi duccaritehi: kāyaduccaritena vacīduccaritena manoduccaritena. Tassa vitthāro: dasa akusalakammāpathā (Cf. p. 95sq.).

Tattha taṇhāvodānabhāgiyaṃ suttam samathena niddisitaḥbham¹⁴, diṭṭhivodānabhāgiyaṃ suttam vipassanāya niddisitaḥbham¹⁴, duccaritavodānabhāgiyaṃ suttam sucaritena¹⁵ niddisitaḥbham¹⁴.

Tīhi akusalamūlāni . . . Taṃ kissa hetu? Saṃsārasa nibbattiyā tathā nibbatte saṃsāre kāyaduccaritaṃ . . . kāyasucaritaṃ . . . vacīduccaritaṃ . . . vacīsucaritaṃ . . . manoduccaritaṃ . . . manosucaritaṃ . . .

Iminā asubhena¹⁶ kammaṃpākena idam bālalakkaṇaṃ nibhattati ti.

¹ ote, S.

² pa, B.; la, B.

³ ayaṃ, S.

⁴ B. adds ti.

⁵ nidissi°, B.

⁶ ajjhā°, B.; ajjhosana, S.

⁷ S. adds vatthunā.

⁸ tassā B.; B. S. add taṇhāya.

⁹ taṇhāya jā°, S.

¹⁰ tassā, B. S.

¹¹ om. B. S.

¹² B. adds ca.

¹³ cetayitvā ca na kammena, B. S. (S. omits na before kammena).

¹⁴ nidissi°, B.

¹⁵ S. adds manoduccaritena.

¹⁶ asutena, B.; S. has kammena asubhavipākena for asu° kamma°

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Iminā subhena kammavipākena idaṃ mahāpurisaḷakkhaṇaṃ nibbattati ti.

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Tattha saṃkilesabhāgiyaṃ suttaṃ catūni kilesabhūmihi niddisitabbaṃ: anusayabhūmiyā, pariyuṭṭharabhūmiyā, saṃyojanabhūmiyā, upādānabhūmiyā.

Sānusoṇaṃ pariyuṭṭhānaṃ jāyati, pariyuṭṭhito saṃyujjati, saṃyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranasokaaparidevaduḥkhaḍḍhamaṇassūpyāsū sambhavanti. Evaṃ etassa kevalassa dukkhakkhandhassa samuḍayo hoti.

Imāhi catūhi kilesabhūmihi sabbe kilesā saṃgahaṃ samosaṇaṃ gacchanti.

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Vāsanābhāgiyaṃ suttaṃ tihi sucariṭṭhehi niddisitabbaṃ¹. Nibbedhabhāgiyaṃ suttaṃ catūhi saccehi niddisitabbaṃ². Asekhabhāgiyaṃ suttaṃ tihi dhammehi niddisitabbaṃ³. Buddhadhammehi paccekabuddhadhammehi sāvakaḥkhammiyā jhāyivisaṃ niddisitabbaṃ⁴ ti.

12. Tattha katame aṭṭhārasa mūlapadā?

*

Lokikam lokuttaraṃ lokikaṇ ca lokuttaraṇ ca, sattādhīṭṭhānaṃ dhammādhīṭṭhānaṃ sattādhīṭṭhānaṇ ca dhammādhīṭṭhānaṇ ca, ñānaṃ ñeyyaṃ ñānaṇ ca ñeyyaṇ ca, dassanaṃ bhāvanā dassanaṇ ca bhāvanaṇ ca, sakavacanaṃ paravacanaṃ sakavacanaṇ ca paravacanaṇ ca, vissajjanīyaṃ⁵ avissajjanīyaṃ vissajjanīyaṇ ca avissajjanīyaṇ ca, kammaṇ vipāko kammaṇ ca vipāko ca, kusalaṃ akusalaṃ kusalaṇ ca akusalaṇ ca, anuññātaṃ paṭikkhittaṃ anuññātaṇ ca paṭikkhittaṇ ca, thavo cā ti.

a) Tattha katamaṃ lokikam?

Na hi pāpaṃ³ kutaṃ³ kammaṇ sajju⁴ klāraṃ va muccati⁵ ti

*

(Dhp. v. 71).

¹ nidisi°, B.² visa°, B. B.³ throughout.

³ pāpakaṃ tam, B. ⁴ sajjā, B. B.⁵ Com. ⁵ pāpako, S.

Idaṃ lokikaṃ.

*Cattār' imāni bhikkhave agatigamanāni¹. Sabbam² | pe³ |
nīhīyate tassa yaso kālapakkhe va candimā ti*
(A. II, p. 18).

Idaṃ lokikaṃ.

Aṭṭh' ime bhikkhave lokadhammā. Katame aṭṭha?
Lābho alābho yaso ayaso nindā paṣaṃsā sukkhaṃ dukkhaṃ.
Ime kho bhikkhave aṭṭha lokadhammā ti (A. IV, p. 157).

Idaṃ lokikaṃ.

b) Tattha katamaṃ lokuttaraṃ?

Yass' indriyāni samathaṅgatāni
assā⁴ yathā⁵ sārathinā sudantā
pahīnamānassa ānāsavassa
devā pi tussa pīhayanti tādino ti (Dhp. v. 94;
cf. Thag. v. 205).

Idaṃ lokuttaraṃ.

Pañc' imāni bhikkhave indriyāni lokuttarāni. Katamāni
pañca?

Saddhindriyaṃ viriyindriyaṃ⁶ satindriyaṃ samādhindri-
yaṃ paññindriyaṃ.

Imāni kho bhikkhave pañc' indriyāni lokuttarāni ti (Cf.
S. V, p. 193).

Idaṃ lokuttaraṃ.

Tattha katamaṃ lokikaṃ ca lokuttaraṃ ca?

Laddhāna mānusattaṃ⁷ dve kiccaṃ akiccaṃ eva cū ti (Cf.
p. 159)

dve gāthā.

Yam iha⁸ sukkicāṇ⁹ c'eva puññāni ti ca puññāni
karitvāna saggā saggam vajanti katapuññā ti ca,
idaṃ lokikaṃ. Yam iha¹⁰ samyojanavippahānaṃ vā
ti ca samyojanapahānā jarāmaraṇā vippamuccanti¹¹
ti ca, idaṃ lokuttaraṃ.

Idaṃ lokikaṃ ca lokuttaraṃ ca.

¹ B₁. S. add ti.

² sabba, B₁.

³ pa, B₁.

⁴ yassā, B.

⁵ rathā, B₁.

⁶ after sati^o, B₁.

⁷ tanusattaṃ, S.

⁸ imā, S.

⁹ sa^o, B₁. S.

¹⁰ idaṃ. S.

¹¹ vimu^o, S.; °muttanti (without ti), B₁.

Vinnāṇe hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhave sati jāti hoti. Jātiyā sati jarāmaranasokapāridevadukkhadomanassūpāyāsā sambharanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Seyyathā pi bhikkhave mahārukkho, tassa yāni c'eva mūlāni adho gamāni yāni ca tiriyaṃ gamāni, sabbāni tāni uddhaṃ ojaṃ abhiharanti, evaṃ hi so bhikkhave mahārukkho tadāhāro tadupādāno ciraṃ dīghaṃ uddhānaṃ tittheyya: evaṃ eva kho bhikkhave vinnāṇe āhāre sati nāmarūpassa avakkanti hoti. Sabbhaṃ | pe¹ | Evam² etassa kevalassa dukkhakkhandhassa³ samudayo hoti ti (Cf. S. II, p. 92 sq.).

Idaṃ lokikam.

Vinnāṇe ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhave asati jāti na hoti. Jātiyā asati jarāmaranasokapāridevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Seyyathā pi bhikkhave mahārukkho, atha puriso āgaccheyya kuddālapitakaṃ³ ādāya, so taṃ rukkaṃ mūle chindeyya mūle chetvā palikhaṇeyya⁴ palikhaṇitvā⁴ mūlāni uddhāreyya antamaso usiranālamattāni⁵ pi, so taṃ rukkaṃ khaṇḍākhāṇḍikaṃ chindeyya khaṇḍākhāṇḍikaṃ chetvā phāleyya phāletvā sakalikaṃ sakalikaṃ kareyya sakalikaṃ sakalikaṃ⁶ karitvā⁷ vātātape viroseyya vātātape visosetvā agginā dāheyya agginā dāhitvā mamsiṃ⁸ kareyya mamsiṃ⁸ karitvā⁹ mahārāte vā opineyya¹⁰ nadiyā vā siṅhasotāya¹¹ pavāheyya, evaṃ hi so bhikkhave mahārukkho ucchinnamūlo assa tālavatthukato anabhāvaṃ¹² kato¹³ āyatim¹⁴ anuppāda-dhummo: evaṃ eva kho bhikkhave vinnāṇe āhāre asati

¹ pa, B. B.₁. ²⁻² om. B.

³ kudāla°, B.; kuṭāla°, B.₁. ⁴ palim kh°, B.₁.

⁵ nālī°, S. ⁶ om. S.

⁷ katvā, S. ⁸ °si, S.; B.₁ has °sim and °si.

⁹ karetvā corr. from karitvā, S. ¹⁰ oph°, B.

¹¹ siṅha°, B. B.₁. ¹² °bhavaṃ, B.

¹³ gato, S. ¹⁴ °ti, B.₁.

nāmarūpassa avakkanti¹ na² hoti² nāmarūpassa² avakkantiyā asati. Sabbam³ | pe² | Evam³ etassa³ kevalassa³ dukkha-kkhandhassa nirodho hoti ti (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikañ ca lokuttarañ ca.

c) Tattha katamam sattādhiṭṭhānam?

Sabbā disā anupariḍamma cetasā

ne⁴ ajjhagā piyataram⁴ attanū kvaci

evam⁵ piyo puthu attā paresam

tasmā na himse param attakāmo⁵ ti (S. I, p. 75;

Ud. p. 47).

Idam sattādhiṭṭhānam.

Ye keci bhūtā bhāvissanti ye ca

sabbe gamissanti pahaya deham

tañ sabbam jātikusalō⁶ viditvā

ātāpi so⁷ brahmacariyam careyyā ti (Ud. p. 48).

Idam sattādhiṭṭhānam.

Sattahi bhikkhave aṅgehi samannūgatañ kalyāṇamittañ api viveciyamānena⁸ paṇamiyamānena¹ gale pi paṇamamānena⁹ yivajivam na vijahitabbam.

Katamehi sattahi?

Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhamo ca gambhīrañ ca katham kattā na ca atṭhāne nīyojuko.

Imehi lho bhikkhave sattahi | pe¹⁰ | na vijahitabbam.

Idam avoca Bhagavā, idam vuttaṃ Sugato athāparam etaṃ avoca Sattā: —

Piyo¹¹ garu bhāvanīyo vattā ca vacanakkhamo

gambhīrañ ca katham kattā na atṭhāne¹² nīyojuko

tañ mittañ mittakāmena yuva jīvam pi seviyan ti (Cf.

A. IV, p. 32).

Idam sattādhiṭṭhānam.

¹ om. S.

² pa, B.; om. B.

³ om. B.

⁴ vāviyataram, B.; piyavaram, S.

⁵ attha°, S.

⁶ °kulo, S.

⁷ yo, B.

⁸ °ceyamānena, S.

⁹ panupajja°, B.; sanamajja°, B.

¹⁰ pa, B. B.

¹¹ S. adds ca; B. puts ca after garu and repeats it after bhā°

¹² ca a°, B. S.

d) Tattha katamam dhammādhittānaṃ?

Yaṇ ca kāmāsukhaṃ loke yaṇ c'idaṃ¹ diviyaṃ² sukhaṃ tanhakkhayasukhass' ete kalāṃ n'agghanti³ soḷasin⁴ ti (Ud. p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhittānaṃ.

Susukhaṃ vata nibbānaṃ sammāsaṃbuddhadesitaṃ asokaṃ⁵ virajāṃ khemaṃ yattha dukkhaṃ nirujjhati ti.

Idaṃ dhammādhittānaṃ.

Tattha katamam sattādhittānaṃ ca dhammādhittānaṃ ca?

Mātaraṃ pitaraṃ hantrā rājāno dve ca khattiye raṭṭhaṃ samucaraṃ hantrā ti (Dhp. v. 294 a—c).

Idaṃ dhammādhittānaṃ.

Aniḅho yāti brāhmaṇo ti (Dhp. v. 294 d).

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṃ ca dhammādhittānaṃ ca.

Cattāro 'me bhikkhave iddhipādā. Katame cattāro?

Chandasamādhipādhanasamānikhārasamannāgato⁵ iddhipādo. Vinaya- | pe⁶ | citte⁷ . . . vīmaṇṣāsamādhipādhanasamānikhārasamannāgato iddhipādo ti (Cf. A. II, p. 256; IV, p. 463sq.).

Idaṃ dhammādhittānaṃ.

So kāye pi cittaṃ samodahati, citte pi kāyaṃ samodahati, kāye sukhassaṇṇā⁸ ca lahussaṇṇā⁸ ca okkamitrā upasampajja viharati⁹ ti.

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṃ ca dhammādhittānaṃ ca.

e) Tattha katamam nāṇaṃ?

Yaṃ taṃ lokuttaraṃ nāṇaṃ sabbaññū yena ruccati na tassa porihān' atthi sabbakāle parvuttati¹⁰ ti.

Idaṃ nāṇaṃ.

¹ cadidaṃ viyaṃ, S.; B, has viriyam instead of di^o I have corrected dipiyam (B.) into diviyam.

² nāggh^o, B., ³ si, B.

⁴ asso^o, B., ⁵ oṭṭhāna^o, B, throughout.

⁶ pa, B. B., ⁷ cittaṃ, B.

⁸ transposed in B.

⁹ oti (without ti), B. S.

¹⁰ oti (without ti), B.

*Paññā hi seṭṭhā lokasmim¹ yāya² nibbānagāmini
yāya² sammappajānāti³ jātimaraṇasaṃkhayan⁴ ti* (Cf.
Idam nāṇaṃ. [It. p. 35].

f) Tattha kataṃ nēyyaṃ?

Kittayissāmi vo santim⁵ (Dhotakā ti Bhagavā)

ditṭhe⁶ dhamme anūtihaṃ⁷

yaṃ viditvā sato caraṃ

tare loka visattikaṃ.

Taṃ cāhaṃ abhinandāmi

mahesi santim uttamaṃ

yaṃ viditvā sato caraṃ

tare loka visattikaṃ.

Yaṃ kiñci sampajānāsi⁸ (Dhotakā ti Bhagavā)

uddhaṃ adho tiriyaṃ⁹ cāpi⁹ majjhe

etaṃ viditvā saṅgo ti loka

bharābhavāya mākāsi taṃhan ti (S.N. vv. 1066—68).

Idaṃ nēyyaṃ.

*Catunnaṃ bhikkhava ariyasaccānaṃ ananubodhā appaṭi-
vedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvutaṃ samsari-
taṃ mamaṃ c'eva tumhākaṃ ca.*

*Tayidaṃ bhikkhava dukkhaṃ ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe¹⁰ | dukkhani-
rodhagāminīpaṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.
Ucchinā bhavataṃhā khaṇā bhavanetti n'atthi dāni punab-
bhavo ti.*

*Idaṃ avoca Bhagavā, idaṃ vatrāna Sugato athāparaṃ
etaḍ avoca Satthā: —*

*Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā
saṃsitā¹¹ dīghaṃ addhānaṃ tūsu tūreva jatisu.*

Tāni etāni dīṭṭhāni bhavanetti samūhatā

ucchinnaṃ¹² mūlaṃ¹² dukkhassa n'atthi dāni punabbhavo ti
(S. V, p. 431 sq.).

¹ °smi, B.

² yāyaṃ, B.

³ sammā pa°, B. S.

⁴ jātijarāmarāṇa°, S. ⁵ °ti, B. S. ⁶ ditṭhe °va, S. Com.

⁷ °kaṃ, B. B.; anatiḡaṃ, S.

⁸ sañjānāsi, B.

⁹ yaṃ vā pi, B. B. S.

¹⁰ pa, B. B.

¹¹ saṃsaritaṃ, B. S.

¹² ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamaṃ ñāṇaṃ ca ñeyyaṃ ca?

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā¹ saṃkhārā aniccā viññānaṃ aniccan ti.

Idaṃ ñeyyaṃ.

Evam jānaṃ evaṃ passaṃ ariyasāvako rūpaṃ aniccan ti passati, vedanaṃ² aniccan³ ti passati, saññāṃ . . .⁴ saṃkhāre . . . viññānaṃ aniccan ti passat ti.

Idaṃ ñāṇaṃ.

So parimuccati rūpena parimuccati vedanāya parimuccati saññāya parimuccati saṃkhārehi parimuccati viññānaṃhā parimuccati dukkhasmā ti⁵ vadāmī⁶ ti.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passatī ti (Dhp. v. 277 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 277 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā dukkhā⁷ ti (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passatī ti (Dhp. v. 278 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 278 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passatī ti (Dhp. v. 279 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 279 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

¹ om. B₁.

² °nā, B.

³ aniccā, B. B₁.

⁴ pe, S.

⁵ om. B₁; B. has dukkhasmābhiva°

⁶ °mi (without ti), B₁. S.

⁷ S. continues: pe | sabbe dhammā anattā ti.

Ye hi keci Soṇa¹ samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūta²ssa adassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññānena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūta²ssa adassanā ti (S. III, p. 48).

Idaṃ ñeyyam.

Ye ca kho keci Soṇa samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūta²ssa dāssanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññānena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūta²ssa dāssanā ti (S. III, p. 48 sq.).

Idaṃ ñāṇaṃ.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

g) Tattha katamaṃ dāssanaṃ?

*Ye ariyasaccāni vibhūrayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhūsaṃ³ pamattā
na te bhavaṃ atthamaṃ ādiyaṃtī⁴ ti* (Kh. P. VI,
v. 9).

Idaṃ dāssanaṃ.

*Yath' indakhilo paṭharisito⁴ siyā
catubbhi⁵ vātehi⁵ asaṃpukampiyo*

¹ so, S. ² bhūsaṃ, B. B.; bhūsaṃpa°, S.

³ °ti (without ti), B., S.

⁴ °vissito, B.; °vissito, S. ⁵ vātebhi, Com.

tathūpamaṃ sappurisaṃ vadāmi

yo ariyasaccāni arecca¹ passati ti (Kh. P. VI, v. 8).

Idam dassanam.

Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasāvuko ākaṅkhamāno² attanā 'va³ attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayo⁴ khīṇapettivisa⁵yo khīṇāpāyaduggativinipāto sotāpanno 'ham asmi arinipātadhammo niyato sambodhiparāyano sattakkhattu⁶ paramaṃ⁷ deve ca manusse ca sandhātivrā saṃsaritrā dukkhass⁸ antaṃ karissāmi⁹ ti¹⁰. Katamehi catūhi?

Idha bhikkhave ariyasāvakaṃsa Tathāgato saddhā¹¹ nirittā¹² patittitā viratthamūlajātā asaṃhāriya¹³ samāyena vā brāhmaṇena vā derena vā Marena vā Brahmana vā kenaci vā lokasmiṃ sūhadhammena. Dhamme¹⁴ kho pana nitthūngato hoti¹⁵, svākkhāto Bhagavatā dhammo sandittiko akāllo elipassiko opaneyyiko¹⁶ paccattaṃ veditabbo viññāhi¹⁷, yad idam madaninmadano | pe¹⁸ | nirodho nibbānaṃ¹⁹. Sūhadhammiyā kho pan' assa honti ittha kantā piyā manāpā gihī c'eva pabbajitā ca. Ariyakantehi kho pana silehi samannāgato hoti akkhandehi acchiddehi asabulehi akammāsehi bhujissehi²⁰ viññappasatthehi²¹ aparāmatthehi²² samādhisamvuttanikehi.

Ime kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno attanā 'va attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayo²³ khīṇapettivisa²⁴yo khīṇāpāyaduggativinipāto sotāpanno 'ham asmi arinipātadhammo niyato sambodhiparāyano sattakkhattu²⁵ paramaṃ²⁶ deve ca manusse ca sandhātivrā saṃsaritrā²⁷ dukkhass²⁸ antaṃ karissāmi²⁹ ti³⁰.

¹ āvacca, B.

² ak°, B.

³ ca, S.

⁴ yoniyo, B.

⁵ °pitti°, B.

⁶ °kkhattum paramo, B. S.

⁷ karissati, S.

⁸ saddhādhivī°, B.

⁹ °hariyā, B.

¹⁰ om. S.

¹¹ ti, S.

¹² opaneyyiko, B.

¹³ B. adds ti.

¹⁴ pa, B.

¹⁵ B. adds pa.

¹⁶ bhū°, B.; pū°, B.

¹⁷ °upassehi, B.

¹⁸ om. B.

¹⁹ °yoniyo, B. S.

²⁰⁻²² om. B. S.

²¹ karoti, B. S.

Idaṃ dassanaṃ.

h) Tattha katamā bhāvanā?

Yass' indriyāni¹ subhāvitāni

ajjhattaṃ bahiddhā ca sabbaloke

nibbijja² imaṃ³ paraṃ ca lokaṃ³

kālaṃ kaṅkhati bhāvitatto⁴ sudanto⁵ ti (S. N. v. 516).

Ayaṃ bhāvanā.

Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri?
Anabbijjā dhammapadaṃ, abyāpādo dhammapadaṃ,
sammāsati⁶ dhammapadaṃ, sammāsamādhi dhammapadaṃ.
Imāni kho bhikkhave cattāri dhammapadāni ti (A. II, p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

Pañca chinde pañca jahe pañca vuttari⁷ bhāvaye

pañca saṃgātigo⁸ bhikkhu oghatiṇṇo ti vuccati⁹ ti¹⁰ (S. I, p. 3; Dh. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ, pañca vuttari¹⁰ bhāvaye pañca saṃgātigo¹¹ bhikkhu oghatiṇṇo ti vuccati ti ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

Tiṇ'imāni bhikkhave indriyāni. Katamāni tiṇi?

Anaññātānassāmītindriyaṃ¹² aññindriyaṃ¹³ aññātā-vindriyaṃ¹⁴.

Katamaṃ ca bhikkhave anaññātānassāmītindriyaṃ¹⁵?

Idha bhikkhave bhikkhu anabhisaṃmetassa dukkhassa ariyasuccassa abhisamayāya chandaṃ janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti pulahati¹⁶. Anabhisaṃmetassa

¹ °n'idha, B.

² nibbijjamam, S.

³ lokaṃ ca, B.

⁴ bhāvito, B. S.

⁵ sunandano, S.

⁶ samāpatti, S.

⁷ c'uttari, B. B.

⁸ °ko, S.; °to, B.

⁹ °ti (without ti), S.

¹⁰ in B. this stanza is wanting.

¹¹ °ko, B.; saṃgātiko, S.

¹² aññātā°, B.; °ssāmīndriyaṃ, B.

¹³ aññātāmīndriyaṃ, S.

¹⁴ aññātā°, B. S.

¹⁵ aññātā°, B.

¹⁶ pajahati, S.

dukkhasamudayassa ariyasaccassa . . .¹ dukkhanirodhassa . . .² dukkhanirodhagāminiyā patipadāya ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhāti cittaṃ paggaṇhāti padahati³.

Idaṃ bhikkhave anaññātānaññassūmitindriyaṃ⁴ ti.

Idaṃ dassanaṃ.

Katamaṃ ca bhikkhave aññindriyaṃ?

Idha bhikkhave bhikkhu idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .⁵ ayaṃ dukkhanirodhagāminipati-padā ti yathābhūtaṃ pajānāti.

Idaṃ bhikkhave aññindriyaṃ.

Katamaṃ ca bhikkhave aññātāvindriyaṃ⁶?

Idha bhikkhave bhikkhu āsuvānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ diṭṭhe 'va dhamme sayama abhinñā sacchikatvā upasamgaṃ viharati, 'khīṇā jāti vusitaṃ brahmacariyaṃ kutaṃ kuraṇiyaṃ nūparaṃ itthattāya' ti pajānāti.

Idaṃ bhikkhave aññātāvindriyaṃ⁷ ti.

Ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

i) Tattha katamaṃ sakavacanam?

Sabbapāpassa⁸ akaraṇaṃ kusalassa⁹ upasampadā¹⁰

sacittapuriyodapanam etaṃ buddhāna sāsanaṃ ti

(Dhp. v. 183).

Idaṃ sakavacanam.

Tiṇ' imāni bhikkhave bālassa bālulakkhaṇāni bālani-mittāni bālapadānāni, yehi bālaṃ bālo ti pare sañjānanti. Katamaṃ tiṇi?

Bālo bhikkhave ducintitacintī¹¹ ca hoti, dubbhāsitaḥāsī ca hoti, dukkataḥammaḥārī ca hoti.

Imāni kho bhikkhave tiṇi bālassa bālulakkhaṇāni bālani-mittāni bālapadānāni¹².

¹ pa, B. B.

² pajahati, S.

³ anaññata°, B.

⁴ pa, B. B.; S. inserts yathābhūtaṃ pajānāti.

⁵ aññata°, S.

⁶ °passa, all MSS.

⁷ kusalassa. up°, B. S. ⁸ ducintī°, B. B. ⁹ °padāni, S.

Tiṇ' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni¹, yehi paṇḍitaṃ paṇḍito ti pare sañjānanti. Katamāni tiṇi?

Paṇḍito bhikkhave sucintita-cintī ca hoti, subhāsita-bhāsī ca hoti, sukata-kammakārī² ca hoti.

Imāni kho bhikkhave tiṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102 sq.).

Idaṃ sakavacanam.

k) *Tattha katamaṃ paravacanam?*

** Paṭhavisamo n'atthi vitthato
nīno pātulasamo³ na vijjati
Merusamo n'atthi unnato
cakkaratisadiso n'atthi poriso ti.*

Idaṃ paravacanam.

Hotu devānam inda subhāsitenā jayo ti.

Hotu Vepacitti subhāsitenā jayo ti.

Bhāṇa Vepacitti gāthā ti.

Atha kho bhikkhave Vepacitti asurindo maṃ gātham abhāsi: —

*Bhiyyo bala⁴ pakujjheyyuṃ no c'assa paṭisedhuko⁵
tasmā bhusena daḍḍena dhuro bālaṃ nisedhaye ti.*

Bhāsītāya kho pana⁶ bhikkhave Vepacittina asurindena gāthāya asurā anumodissu, deva tuṇhi ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānam indaṃ etad avoca: bhāṇa devānam inda gāthā ti.

Atha kho bhikkhave Sakko devānam inda imāṃ gāthāṃ abhāsi: —

*Etad eva ahaṃ mañhe bālussa paṭisedhanam
param saṃkupitam natvā yo sato upasammati ti.*

Bhāsītāya kho pana⁷ bhikkhave Sakkena devānam indena gāthāya devā anumodissu, asurā tuṇhi ahesuṃ. Atha kho bhikkhave Sakko devānam inda Vepacittim asurindaṃ etad avoca: bhāṇa Vepacitti gāthā ti.

Atha kho bhikkhave Vepacitti asurinda maṃ gātham abhāsi: —

¹ °padāni, B₁.

² sukata°, B. S.

³ pādātala°, B₁.

⁴ bālo, B₁.

⁵ °kā, B₁.

⁶ om. B. B₁.

⁷ om. S.

*Etad eva titikkhāya vijjāṃ passāmi Vāsava
yadā nam maññati bālo bhayā nyāyaṃ titikkhati.
ajjhārūhati¹ dhummedho go ra bhiyyo palāyinan ti.²*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena
gāthāya asurā anumodimsu, devā tuṇhī ahesuṃ. Atha kho
bhikkhave³ Vepacitti asurindo Sakkaṃ devānam indaṃ etad
avoca: bhaṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imā gāthāyo
abhāsi: —*

*Kānuṃ maññatu rā⁴ mā rā bhayā⁵ nyāyaṃ titikkhati
saddatthaparamā atthā khantiyā⁶ bhiyyo na vijjati.*

*Yo hare balavā santo dubbalassa titikkhati
tam āhu paramaṃ khantiṃ⁷ niccaṃ khamati⁸ dubbalo.*

*Abalan⁹ tam balaṃ āhu yassa bālabalaṃ¹⁰ ba'alaṃ¹¹
balassa¹² dhammaguttassa paṭirattā na vijjati.*

*Tass' eva tena papiyo yo kuddhaṃ paṭikujjhati
kuddhaṃ apatikujjhanto¹³ saṃgāmaṃ jeti dujjayaṃ.*

*Ubbhinnaṃ atthaṃ carati attano ca parassa ca
paraṃ saṅkupaṭaṃ nātrā yo sato upasammati¹⁴.*

*Ubbhinnaṃ tikicchantānaṃ¹⁵ attano ca¹⁶ parassa ca
janā maññanti bālo ti ye dhammassa akoridā ti.*

*Bhāsītāsu kho pana¹⁷ bhikkhave Sakkena devānam indena
gāthāsu devā anumodimsu, asurā tuṇhī ahesuṃ ti (S. I,
p. 222 sqq.).*

Idam paravacanaṃ.

Tattha katamaṃ sakavacanaṃ ca¹⁸ paravacanaṃ ca?

*Yaṇ ca puttāṃ yaṇ ca pattaḥḥaṃ, ubhayaṃ etaṃ rajānu-
kiṇṇaṃ āturassānusikkhato. Ye ca sikkhāsārā silaṃ¹⁹ vatā²⁰
jīvitā²¹ brahmacariyaṃ upaṭṭhānāsārā²², ayaṃ eko anto,
ye ca evaṃvādino evaṃditṭhino: n'atthi kāmesu doso ti, ayaṃ*

¹ ajjha°, B.

² om. B. B.

³ bhavā, S.

⁴ khantā, B.

⁵ °ti, B.

⁶ °tu, S.

⁷ °phalaṃ, B. Com.

⁸ om. B.

⁹ bālassa, B.

¹⁰ appa°, S.

¹¹ °sammajjati, B.

¹² santikicch°, S.; pi akujjhantānaṃ, B.

¹³ om. S.

¹⁴ silavatā, B.

¹⁵ om. B. S.

¹⁶ S. adds ti.

*dutiyo anto. Icc ete ubho antā kaṭasīvaddhanā¹ kaṭasiyo²
 * dīṭṭhīm vaddhenti. Ete³ ubho ante anabhiññāya oliyanti
 eke atidhāvanti⁴ eke ti.*

Idaṃ paravacanam.

*Ye ca kho te ubho ante abhiññāya tatra ca na ahesum,
 te na⁵ ca amaññimsu⁶, vattān tesam n'atthi paññāpanāyā ti.*

Idaṃ sakavacanam.

Ayaṃ udāṇo sakavacanaṃ ca paravacanaṃ ca.

*Rājā Pasenadi⁷ Kosalo Bhagavantam etad avoca: idha
 mayham bhante rahogatassa paṭisallinassa evam cetaso pari-
 vitakko udapādi: kesam nu kho piyo attā kesam appiyo⁸
 attā ti? Tussa mayham bhante etad ahosi: ye kho keci
 kāyena duccaritam caranti vācāya duccaritam caranti ma-
 nasā duccaritam caranti, tesam appiyo⁹ attā, kiñcāpi te
 evam vadeyyum 'piyo no attā' ti. Atha kho tesam appiyo⁹
 attā. Tam kissa hetu? Yaṃ¹⁰ hi¹⁰ appiyo⁹ appiyassa⁹
 kareyya, tan te attanā 'va attano karonti, tasmā tesam
 appiyo⁹ attā. Ye ca kho keci kāyena sucaritam caranti
 vācāya sucaritam caranti manasā sucaritam caranti, tesam
 piyo attā, kiñcāpi te evam vadeyyum 'appiyo⁹ no attā' ti.
 Atha kho tesam piyo attā. Tam kissa hetu? Yaṃ hi piyo
 piyassa kareyya, tan te attanā 'va attano karonti, tasmā
 tesam piyo attā ti.*

*Evam etaṃ mahārāja, eram¹¹ etaṃ¹¹ mahārāja¹¹. Ye
 hi keci mahārāja kāyena duccaritam caranti vācāya ducca-
 ritam caranti manasā duccaritam caranti, tesam appiyo⁹
 attā, kiñcāpi te evam vadeyyum 'piyo no attā' ti. Atha kho
 tesam appiyo⁹ attā. Tam kissa hetu? Yaṃ hi mahārāja
 appiyo⁹ appiyassa⁹ kareyya, tan te attanā 'va attano ka-
 ronti, tasmā tesam appiyo⁹ attā. Ye ca kho keci mahārāja
 kāyena sucaritam caranti vācāya sucaritam caranti manasā
 sucaritam caranti, tesam piyo attā, kiñcāpi te evam va-
 deyyum 'appiyo⁹ no attā' ti. Atha kho tesam piyo attā.*

¹ kaṭasi°, B. B₁.

² ke°, B.

³ B₁ adds te.

⁴ abhi°, B B₁.

⁵ B₁ adds na.

⁶ dhaññisu, S.

⁷ °di, S.; Passe°, B₁.

⁸ apiyo, B₁; nappiyo, S.

⁹ api°, B₁.

¹⁰ yaññi, S.

¹¹ om. B.

Taṃ kissa hetu? Yaṃ hi mahārāja piyo piyassa kareyya, taṃ te attanā va attano karonti, tasmā tesam piyo attā ti.

Idam avoca Bhagavā | pe¹ | Satthā: —

Attānañ ce piyaṃ² jaññā na naṃ pāpena saṃyuje na hi taṃ sulabhaṃ hoti sukhaṃ dukkaṭakārīnā.

Antakenādhīpannessa³ jahato mānusaṃ bhavaṃ kiṃ hi tassa sakaṃ hoti kiñ⁴ ca⁴ ādāya gacchati kiñc'assa anugaṃ hoti chāyā va anapāyini⁵? —

Ubho puññañ ca pāpañ⁶ ca yaṃ macco kurute idha taṃ⁷ hi⁷ tassa sakaṃ hoti tañ ca ādāya gacchati tañ c'assa anugaṃ hoti chāyā va anapāyini⁵.

Tasmā kareyya kalyāṇaṃ nicayaṃ⁹ samparāyikaṃ¹⁰ puññaṃ paralokasmiṃ patitṭhā honti pāninā ti (S. I, p. 71 sq; cf. p. 93.).

Idaṃ suttaṃ paravacanāṃ.

Anugīti sakavacanāṃ.

Idaṃ sakavacanāṃ ca paravacanāṃ ca.

1) Tattha katamaṃ vissajjaniyaṃ?

Pañhe¹¹ pucchite idaṃ abhiññeyyaṃ, idaṃ pariññeyyaṃ, idaṃ pahātubbaṃ, idaṃ bhāvetubbaṃ, idaṃ sacchikātubbaṃ. Ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti¹². Tesam evaṃ¹³ gahitānaṃ ayaṃ attho iti.

Idaṃ¹⁴ vissajjaniyaṃ.

Uḷāro buddho Bhagavā ti buddha-uḷārataṃ dhamma-svākkhātutaṃ saṃghasuppaṭipattiṃ ca ekamsen' eva niddise, sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti¹⁵ sabbe dhammā anattā ti ekamsen'¹⁶ eva¹⁶ niddise¹⁶, yaṃ vā paṇ' anūtaṃ pi evaṃ jātiyaṃ¹⁷ ti.

Idaṃ vissajjaniyaṃ.

¹ pa, B. B₁; S. in full.

² pi^o, B.

³ °kenādi^o, S.; maraṇenābhībhūtaṃ, B.

⁴ kiñci, S.

⁵ anu^o, B. B₁.

⁶ puññañ, S.

⁷ tañ hi, B.; ta hi, S.

⁸ anu^o, all MSS.

⁹ nicc^o, B₁.

¹⁰ samva^o, S.

¹¹ pariñhe, S.

¹² nibbatti^o, S.

¹³ eva, S.

¹⁴ iti, B₁.

¹⁵ S. adds ekamsen' eva niddise.

¹⁶ om. S.

¹⁷ °yaṃ (without ti), B. B₁; °kan, Com.

m) Tattha katamaṃ avissajjaniyaṃ?

*Ākaṅkhatō¹ te naradaṃṃmasārāthi
devamaṇussū² manasā vicintitaṃ³
saḷbe na jaṇṇā kaṣiṇā pi pāṇino.
Santamaṃ samādhimaṃ araṇamaṃ nisevato
kinaṃ taṃ Bhagavā ākaṅkhatī ti?*

Idaṃ avissajjaniyaṃ.

*Ettako⁴ Bhagavā sīlakkhandhe samādhikkhandhe⁵ pañña-
kkhandhe⁶ vimuttikkhandhe vimuttināṇadassanakkkhandhe
iriyāyaṃ pubbhāve hitesitāyaṃ karuṇāyaṃ⁷ iddhiyaṃ ti.*

Idaṃ avissajjaniyaṃ.

*Tathāgatuṃsa bhikkhava arahato sammāsambuddhassa loke
uppādā tinnāṃ ratanānaṃ⁸ uppādā⁹ buddharatanassa
phammuratanassa saṃgharatanassa kimaṃ paṇāṇāni¹⁰? Tīni
ratanāni ti.*

Idaṃ avissajjaniyaṃ.

Buddhavisayo avissajjaniyo¹⁰, puggalaparoparaññutā¹¹
avissajjaniyā.

*Pubbā bhikkhava koṭi na paṇṇāyati, ariyjanāvaranānaṃ
sattānaṃ¹² tanhāsamyojanānaṃ sakiṃ nirayaṃ sakiṃ ti-
racchānāyonimaṃ sakiṃ pettivāsaṃ¹³ sakiṃ usurayonimaṃ
sakiṃ deve sakiṃ manusse sandhāritamaṃ saṃsaritamaṃ. Katama
pubba koṭi ti?*

avissajjaniyaṃ.

Na⁵ paṇṇāyati¹⁴ ti sāvakaṇaṃ nanavekallena.

Duvidhā buddhānaṃ bhagavantānaṃ desanā¹⁵: attūpanāyikā
ca parūpanāyikā ca. Na paṇṇayati ti parūpanāyikā. N'atthi
buddhānaṃ bhagavantānaṃ avijānaṇā¹⁶ ti attūpanāyikā¹⁷,
yathā Bhagavā Kokalikaṃ bhikkhuma ārabha aṇṇataraṃ
bhikkhuma evaṃ āha: --

¹ ote, S.

² devā ma°, B.

³ pi ci°, S.

⁴ ettha ko, S.

⁵ om, S.

⁶ paññā°, B.

⁷ nāya, B.; karuṇā, S.

⁸ odo, B.; S.

⁹ nā, B.

¹⁰ vi°, S.

¹¹ varaññutā, B.; payodaññutā, S.

¹² attānaṃ, B.

¹³ pitti°, B.

¹⁴ oti (without ti), B.

¹⁵ nānaṃ, S.

¹⁶ appajānaṇā, B.; S.

¹⁷ atthupa°, B.; S.

Seyyathā pi bhikkhu vīsati khārīko Kosalako¹ tilavāho . . .² na tveva eko abbudo nirayo. Seyyathā pi bhikkhu vīsati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu vīsati nirabbudā nirayā, evam eko³ ababo nirayo. Seyyathā pi bhikkhu vīsati ababū nirayā, evam eko³ aṭaṭo nirayo. Seyyathā pi bhikkhu vīsati aṭaṭā nirayā, evam eko akaho⁴ nirayo. Seyyathā pi bhikkhu vīsati ahahā⁵ nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu vīsati kumudā nirayā, evam eko³ sogandhiko nirayo. Seyyathā pi bhikkhu vīsati sogandhikā nirayā, evam eko uppalako⁵ nirayo. Seyyathā pi bhikkhu vīsati uppalakā nirayā, evam eko puṇḍarīko nirayo. Seyyathā pi bhikkhu vīsati puṇḍarīkā nirayā, evam eko padumo nirayo. Padumam kko pana bhikkhu nirayam Kolāliko bhikkhu upapanno⁶ Sūriputta-Moggallānesu cittam ūghātetvā⁷ ti (S. I, p. 152; A. V, p. 173).

Yam vā pana kiñci Bhagavā āha: ayam appameyyo asamkheyyo⁸ ti sabban tam avissajjanīyam.

Idam avissajjanīyam.

Tattha katamam vissajjanīyañ ca avissajjanīyañ ca?

Yadā so Upako ājīviko Bhagavantam āha: kuhim āvuso Gotama gamissasī⁹ ti? Bhagavā āha: Bārāṇasīyam gamissāmi, ahan tam amatadudrubhim¹⁰ dhammacakkaṃ pavattetum loke appativattiyañ ti. Upako ājīviko āha: jino ti kko āvuso bho¹¹ Gotama paṭijānāsī ti? Bhagavā āha:

Jinā ve mādisā¹² honti ye pattā āsavakkhayaṃ

jitā me pāpakā dhammā tasmāhaṃ¹³ Upaka jino ti

(Cf. Vin I, p. 8).

Katham jino kena jino ti vissajjanīyam, katamo jino ti avissajjanīyam, katamo āsavakkhayaṃ rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ iti¹⁴ vissajjanīyam, kittako¹⁵ āsavakkhayaṃ ti avissajjanīyam.

¹ oliko, B_r.

² pe, S.

³ eva ko, B_r.

⁴ aga°, S.

⁵ upa°, B_r.

⁶ uppanno, S.

⁷ agh°, S. (without ti).

⁸ khayo, S.

⁹ oti, S.

¹⁰ oduṭṭhāti, B_r.

¹¹ om, S.

¹² mārisā, B.

¹³ tasmā tam, S.

¹⁴ ti, S.

¹⁵ kitako, S.; tatthako, B_r.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti¹ vissajjaniyam. Atthi rūpaṃ ti vissajjaniyam. Rūpaṃ Tathāgato ti avissajjaniyam². Rūpavā³ Tathāgato ti avissajjaniyam. Rūpe⁴ Tathāgato ti avissajjaniyam. Tathāgate rūpaṃ ti avissajjaniyam. Evaṃ atthi vedanā | pe⁵ | saññā . . . saṃkhārā. Atthi viññānaṃ ti vissajjaniyam. Viññānaṃ Tathāgato ti avissajjaniyam. Viññānavā⁶ Tathāgato ti avissajjaniyam. Viññāne Tathāgato ti avissajjaniyam. Tathāgate viññānaṃ ti avissajjaniyam. Aññatra rūpeṇa Tathāgato ti avissajjaniyam. Aññatra vedanāya | pe⁵ | saññāya . . . saṃkhārehi . . . viññāneṇa Tathāgato ti avissajjaniyam. Ayam so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññānako ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkan-tamānusakena satte cavamāne upapajjamāne⁷. Evaṃ sabbaṃ | pe⁵ | yathākammūpage satte pajānāti ti vissajjaniyam. Katame sattā, katamo Tathāgato ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti vissajjaniyam. Atthi Tathāgato parammarapā ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

n) Tattha katamaṃ kammaṃ?

Marāṇenūbhūhutassa jahato mānusaṃ bhavaṃ kiṃ⁸ hi tassa sakaṃ hoti kiṃ ca ūdāya gacchati kiṃ c'assa anugaṃ hoti chāyā va anapāyini⁹? —

Ubbho puññaṃ ca pāpaṃ ca yaṃ macco kurute idha taṃ hi tassa sakaṃ hoti taṃ ca ūdāya gacchati taṃ c'assa anugaṃ hoti chāyā va anapāyini⁹ ti¹

(Cf. p. 175).

Idam kammaṃ.

Puna ca paraṃ bhikkhave bālaṃ piṭhasamārūḷhaṃ vā

¹ om. S.

² S. repeats this phrase.

³ rūpaṃ va, S.

⁴ S. adds vā.

⁵ pa. B. B₁.

⁶ B₁ omits this phrase.

⁷ uppajj°, S.

⁸ ki, B₁.

⁹ anu°, B. B₁.

mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe pāpakāni kammāni katāni kāyena duc-caritāni vūcāya duc-caritāni manasā duc-caritāni, tāni¹ 'ssa tamhi² samaye olambanti ajjholambanti abhīlambanti. Seyyatha pi bhikkhave mahataṃ³ pabbatakūtānaṃ chāyā sīyaṇhasamayaṃ⁴ paṭhaviyaṃ⁵ olambanti ajjholambanti abhīlambanti, evaṃ eva kho bhikkhave bālaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe⁶ pāpakāni kammāni katāni kāyena duc-caritāni vūcāya duc-caritāni manasā duc-caritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhīlambanti. Tatra bhikkhave bālassa evaṃ hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttānaṃ⁷, kataṃ pāpaṃ kataṃ luddaṃ⁸ kataṃ kibbisam, yāvatā blo akata-kalyāṇānaṃ akata-kusalānaṃ akata-bhīruttānaṃ kata-pāpānaṃ kata-luddānaṃ kata-kibbisānaṃ gati⁹, taṃ gatiṃ pecca¹⁰ gacchamī ti. So socati kilamati paridevati uruttāḷhaṃ¹¹ kandati sammohaṃ¹² āpajjati ti.

Puna cu paraṃ bhikkhave paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena suc-aritāni vūcāya suc-aritāni manasā suc-aritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhīlambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakūtānaṃ chāyā sīyaṇhasamayaṃ paṭhaviyaṃ olambanti ajjholambanti abhīlambanti, evaṃ eva kho bhikkhave paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya¹³ vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena suc-aritāni vūcāya suc-aritāni manasā suc-aritāni, tāni 'ssa tamhi¹⁴ samaye olambanti ajjholambanti abhīlambanti. Tatra bhikkhave paṇḍitassa evaṃ hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisam, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvatā blo

¹ om. B.

² 'mhi, B.

³ mahantaṃ, S.

⁴ 'ye, S.

⁵ 'yā, B. S.

⁶ B. ulds vā.

⁷ abhiru, B.

⁸ luddakam, B.; luddham, B.

⁹ kā gati, S.

¹⁰ pacca, B.

¹¹ 'li, B. B.

¹² sammāham, S.; samoham, B.

¹³ 'yam, S.

¹⁴ om. S.

akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttāṇānaṃ gati, taṃ gatim pecca¹ gacchāmi ti. So na socati na kilamati na paridevati na urattāḷim² kandati na sammohaṃ³ āpajjati, 'kataṃ me⁴ puññaṃ⁴ akataṃ⁴ pāpaṃ, yā bhavissati gati akatapāpassa akataluddassa akatakibbisassa katapuññaassa katakusalassa katabhīruttāṇassa, taṃ peccabhava⁵ gatim paccanubhavissāmi⁶ ti vippaṭisāro na jāyati. Avippaṭisārino kho bhikkhave itthiyā vā purisassa vā gihino vā pabbajitassa vā bhaddakaṃ maraṇaṃ bhaddikā kālakiriyā⁷ ti vadāmi ti.

Idaṃ kammaṃ.

Tiṇ' imāni bhikkhave duccarītāni. Katamāni tiṇi?

Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.

Imāni bhikkhave tiṇi duccarītāni.

Tiṇ' imāni bhikkhave sucarītāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tiṇi sucarītāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, kluṇo vo⁸ paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave cha phassāyatanikā nāma nrayā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati anittharūpaṃ yeva passati no ittharūpaṃ, akantarūpaṃ yeva passati no kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ. Yaṃ kiñci sotena | pe⁹ | ghānena . . . jvāhāya . . . kūyena . . . yaṃ kiñci manasā dhammaṃ vijānāti anitthadhammaṃ¹⁰ yeva vijānāti no itthadhammaṃ¹⁰, akantadhammaṃ¹⁰ yeva vijānāti no kantadhammaṃ¹⁰, amanāpadhammaṃ yeva vijānāti no manāpadhammaṃ.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, lhaṇo¹¹ vo⁸

¹ pacca, B.

² ḷi, B. B.

³ samohaṃ, B.

⁴ om. S.

⁵ pacca°, B. B.

⁶ paccā°, B.

⁷ kālampa°, S.

⁸ B. adds bhikkhave.

⁹ pa, B.; la, B.

¹⁰ °rūpaṃ, B. S.

adds ca.

paṭiladdho brahmacariyavāsūya. Ditṭhā mayā bhikkhave
cha phassāyatanikā nāma saggā.

Tattha yaṃ kiñci calikkhunā rūpaṃ passati itṭharūpaṃ
yeva passati no anitṭharūpaṃ, kantarūpaṃ yeva passati no
akantarūpaṃ, manāparūpaṃ yeva passati no amanāparū-
paṃ. Yaṃ kiñci sotena saddaṃ sunāti | pe¹ | ghānena . . .
jivhāya . . . kāyena . . . manasā dhammaṃ vijānāti, ittha-
dhammaṃ² yeva vijānāti no anitṭhadhammaṃ³, kantadham-
maṃ³ yeva vijānāti no akantadhammaṃ², manāpadham-
maṃ² yeva vijānāti no amanāpadhammaṃ².

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁴
paṭiladdho brahmacariyavāsūyā ti.

Ayaṃ vipāko.

Satthivassasahassāni paripunnāni sabbaso
niraye⁵ paccamūnūnaṃ⁶ kadā anto bhavissati? —

N'atthi anto kuto anto na anto⁷ paṭidissati
tadā hi pakataṃ pāpaṃ mama⁸ tuyhañ ca mārisā ti

(Jāt. III, p. 47; P. V. IV, 15, v. 1 sq.).

Ayaṃ vipāko.

Tattha katamaṃ kammañ ca vipāko ca?

Adhammacārī⁹ hi naro pamatto
yahiṃ¹⁰ yahiṃ¹⁰ gacchati duggatiyo¹¹
so naṃ adhammo carito hanati¹²
sayam¹³ gahito yathā kaṇhasappo.

Na hi dhammo adhammo ca ubho samavipākino¹⁴
adhammo nirayaṃ neti dhammo pāpeti suggatin¹⁵ ti¹⁶.

Idaṃ kammañ ca vipāko ca.

Mā bhikkhave puññānaṃ bhāgittha, sukhaṃ¹⁷ etaṃ bhik-
khave adhivacanaṃ itṭhassa kantassa piyassa manāpassa,

¹ pa, B.; la, B.

² rūpaṃ, B. S.

³ kantā, B.; rūpaṃ, S.

⁴ B. adds bhikkhave.

⁵ nirayamhi, B.

⁶ paccamānassa, B.

⁷ antaṃ, B.

⁸ mamaṃ, B.

⁹ cārī, B.

¹⁰ yahi, B. B.

¹¹ oti so, B. Com.; otiṃ, S.

¹² hanāti, Com.

¹³ ayaṃ, S.

¹⁴ samaṃ vi, B.

¹⁵ otiṃ (without ti), S.

¹⁶ For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.

yad idaṃ puññāni. Abhijānāmi kho paṇūhaṃ bhikkhave dīgharattaṃ katānaṃ¹ puññānaṃ² dīgharattaṃ iṭṭhaṃ kantaṃ piyaṃ manāpaṃ vipākaṃ paccanubhūtaṃ. Satta vassūni mettucittaṃ bhāvetvā satta saṃvattāvivattakappe na³ imaṃ lokaṃ punar⁴ āgamāsiṃ⁵, saṃvattamāne sudāhaṃ⁶ bhikkhave kappe Ābhassarūpago homi, vvatṭamāne kappe suññaṃ brahmavimānaṃ upapajjāmi. Tatra sudāhaṃ⁷ bhikkhave Brahmā homi Mahābrahmā abhihū ana-bhihūto aññadatthudaso⁸ vasavatti. Chattimsakkhattum⁹ kho paṇāhaṃ bhikkhave Sakko ahoṣiṃ¹⁰ devūnaṃ indo. Anekasatukkhattum¹¹ rājā ahoṣiṃ¹² cakavatti dhammiko dhammarājā caturanto¹³ vijitāvi janapadutthāvariya-patto sattaratanasamannāgato, ko pana vādo padesarajassa. Tassa¹⁴ mayhaṃ bhikkhave etad ahoṣi: kissa nu kho me idaṃ kammaṃ phalaṃ, kissa kammaṃ vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo ti? Tassa mayhaṃ bhikkhave etad ahoṣi: tiṇṇaṃ kho me idaṃ kammānaṃ phalaṃ, tiṇṇaṃ kammānaṃ vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo, seyyathilūṇi dūnassa damassa saṃyamassa ti (Cf. A. IV, p. 88 sq.).

Tattha yaṃ ca dānaṃ yo ca damo yo ca saṃyamo, idaṃ kammam, yo tappaccayā vipāko paccanubhūto,¹⁵ ayam vipāko. Tathā Cullakammavibhango¹⁶ vattabbo, yaṃ Subhassa¹⁷ mānavassa Todeyyaputtassa¹⁸ desitaṃ (Cf. D. I, p. 204 sqq.).

Tattha ye dhammā appāyuka¹⁹-dīghāyukatāya²⁰ saṃvattanti bahvābhādha²¹-appābhādhatāya appesakkha-mahesakkhatāya dubbaṇṇa-suvannatāya²² nīcakulika-uccakulikatāya appabhoga-mahābhogatāya duppañña-paññavantatāya

¹ puññāni katānaṃ, B.² om. B.³ puna, B.⁴ °si, S.; nāgamāsi, B.⁵ punāhaṃ, B.⁶ °datthum d°, B.⁷ chasakkhattum, B.⁸ °si, B. S.⁹ °tu, B.¹⁰ ca°, B. S.¹¹ om. S.¹² cūla°, B.; cūla°, S.¹³ sutassa, B.¹⁴ Toreyya°, B. B.¹⁵ appāyukatāya, B.¹⁶ bahvā°, S.¹⁷ °subbannatāya, S.

ca samvattanti, idaṃ kammaṃ, yā tattha appāyuka-dighā-yukatā | pe¹ | duppaññapaññavantatā, ayaṃ vipāko.

Idaṃ kammaṃ ca vipāko ca.

p) Tattha katamaṃ kusalaṃ?

Vācānurakkhī manasā susamvuto

kāyena ca² akusalaṃ² na kayirā³:

ete tayo kamma-pathe visodhaye

ārādhaye maggaṃ⁴ isippaveditar ti (Dhp. v. 281).

Idaṃ kusalaṃ.

Yassa kāyena vācāya manasa n'atthi dukkataṃ⁵

samvutaṃ tīhi thūnehi, tam ahaṃ brūmi brāhmaṇaṃ ti

(Dhp. v. 391).

Idaṃ kusalaṃ.

Tiṇ' imāni bhikkhave kusalamūlāni. Katamāni tiṇi?

Alobho kusalamūlaṃ⁶, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

Imūni kho bhikkhave tīni kusalamūlāni (A. I, p. 203).

Idaṃ kusalaṃ.

Vijjū bhikkhave pubbaṅgamā kusalūnaṃ dhammānaṃ⁷ samūpattiyaṃ anvadeva⁸ hiriṇ⁹ ca⁹ ottappaṃ cū ti.

Idaṃ kusalaṃ.

q) Tattha katamaṃ akusalaṃ?

Yussa accantadussīlyaṃ¹⁰ mālūvā¹¹ sūlaṃ iv'otataṃ

karoti so tath'¹² attānaṃ¹² yathā naṃ¹³ icchati diso ti

(Dhp. v. 162).

Idaṃ akusalaṃ.

Attanā hi kataṃ pīpaṃ attajaṃ attasambhavaṃ

abhimatthati dummedhaṃ vajiraṃ v'amhamayaṃ maṇin¹⁴ ti

(Dhp. v. 161)

Idaṃ akusalaṃ.

¹ pa, B.; la, B.

² c'aku°, B.

³ kariyā, B. Com.

⁴ maggaṃ, B. S.

⁵ oṭam, S. Com.

⁶ S. continues: pe | imāni.

⁷ om. B.

⁸ anveteva, B.

⁹ hiri, B. B.

¹⁰ oḍusīlyaṃ, B.

¹¹ ovi, B.

¹² tattānaṃ, B.; tam attānaṃ, S.

¹³ om. S.

¹⁴ mahi, B.

*Dasa kammaṭṭhe niseviya
akusalā kusalehi vivajjitā
garahā¹ ca² bhavanti devate
bālamatī nirayesu paccare³ ti.*

Idaṃ akusalaṃ.

*Tin' imāni bhikkhave akusalamūlāni. Katamāni tīni?
Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusala-
mūlaṃ.*

*Imāni kho bhikkhave tīni akusalamūlāni⁴ ti (A. I,
Idaṃ akusalaṃ. [p. 201].*

Tattha katamaṃ kusalaṃ ca akusalaṃ ca?

*Yādisaṃ vāpate bījāṃ tādisaṃ harate phalaṃ
kalyāṇakārī⁵ kalyāṇaṃ pāpakārī ca pāpakaṇ⁶ ti (S. I,
p. 227; Jāt. II, p. 202; III, p. 158).*

*Tattha yaṃ āha: kalyāṇakārī kalyāṇaṃ ti idaṃ kusalaṃ,
yaṃ⁷ āha: pāpakārī ca pāpakaṇ ti idaṃ akusalaṃ.*

Idaṃ kusalaṃ ca akusalaṃ ca.

*Subhena kammena vajanti suggaṭṭiṃ
apāyabhūmiṃ⁸ asubhena⁹ kammunā
khayā ca kammaṣṣa vimuttacetaso¹⁰
nibbanti¹¹ te joti¹²-r-iv'indhanakkhayā.¹²*

*Tattha yaṃ āha: subhena kammena vajanti suggaṭṭiṃ¹³
ti idaṃ kusalaṃ, yaṃ āha: apāyabhūmiṃ asubhena kam-
munā ti idaṃ akusalaṃ.*

Idaṃ kusalaṃ ca akusalaṃ ca.

r) *Tattha katamaṃ anuññātaṃ?*

*Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ¹⁴ ahethayaṃ¹⁵
paleti rasam ādāya, evaṃ gāme munī care ti (Dhp. v. 49).*

Idaṃ anuññātaṃ.

¹ so all MSS. ² om. S. ³ °ye, B.

⁴ °ni (without ti), B. ⁵ °kāri yaṃ, S.

⁶ °kaṃ (without ti), B. ⁷ tattha yaṃ, S.

⁸ apiya°, B. ⁹ asutena, B.

¹⁰ °sā, B. S.; vimutti°, all MSS. exc. Com.

¹¹ nibbānanti, S.; nibbāya, B.; nibbāyanti, Com.

¹²⁻¹³ joti-d-iv'indana°, B.; jodanakkhayā, S. ¹³ °ti, B. S.

¹⁴ vaṇṇaṃ agandhaṃ, B.

¹⁵ apothayaṃ, B. Com.; apedhayaṃ, B.

Tiṇ' imāni bhikkhave bhikkhūnaṃ karanīyāni. Katamāni tiṇi?

Idha bhikkhave bhikkhu pātimokkhasaṃ ārasaṃvuto viharati ācāragocarasampanno anumattesu vajjesu bhayadassā¹ samādāya sikkhati sikkhāpadesu, kāyakaṃmavacikkammaṇa samannāgato kusaleṇa parisuddhājivo, āruddhaviriyo kho pana hoti thāmaṇā dāḥaparakkamo anikkhitta dhuro akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ bhāvanāya succhikiriyaṇāya, paññarā kho pana hoti udayatthagāminiya² paññāya samannāgato ariyaṇa nibbedhikāya sammādukkhakkhaya-gāminiya³.

Imāni kho bhikkhave bhikkhūnaṃ tiṇi karanīyāni ti.

Idaṃ anuññātaṃ.

Dasa⁴ ime bhikkhave dhammā pabbajitena abhiñhaṃ paccavekkhitabbā⁵. Katame dasa?

Veaṇṇiyaṃ⁶ ajjhūpagato ti pabbajitena abhiñhaṃ paccavekkhitabbam | pe⁷ |

Ime kho bhikkhave dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).

Idaṃ anuññātaṃ.

Tiṇ' imāni bhikkhave karanīyāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṇ ti.

Imāni kho bhikkhave tiṇi karanīyāni⁸ ti.

Idaṃ anuññātaṃ.

s) *Tattha katamaṃ paṭikkhittaṃ?*

N'atthi puttasaṃmaṃ pemaṃ n'atthi goṇasaṃmaṃ dhanam n'atthi sūriyasamā⁹ ābhā samuddaparamā sarā ti (S. I, p. 6).

Bhagavā āha: —

N'atthi attasaṃmaṃ¹⁰ pemaṃ n'atthi dhaññasamaṃ dhanam n'atthi paññāsamā ābhā vutthi ve paramā sarā ti (S. I, p. 6).

Ettha yaṃ purimakam¹¹ idaṃ paṭikkhittaṃ.

¹ o'jassādi, B.

² udayabbaya-gā°, S.

³ samā°, B. B.

⁴ das°, B.

⁵ o'tabbam, B. S.

⁶ o'yaṃ pi, B.

⁷ pa, B. B.

⁸ o'ni (without ti), B.

⁹ su°, B. S.

¹⁰ attha°, B.

¹¹ p'rimaṇam, B.

Tīṇ' imāni bhikkhave akaraṇīyāni. Katamāni tīni?
Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ti.
Imāni kho bhikkhave tīni akaraṇīyāni¹ ti.
 Idam paṭikkhittam.

Tattha katamam anuññātāṃ ca paṭikkhittāṃ ca?

Kim² sūdhā² bhītā janatā anekā

maggo c' anekāyatano pavutto

pucchāni taṃ Gotama bhūripaṇṇa

kisimim³ t̥hito paralokaṃ na bhāye ti? —

Vācam manaṃ ca paṇidhāya sammā⁴

kāyena pāpāni akubbamāno

bhāvannapānam⁵ gharam āvasanto

saddho⁶ mudu samvibhāgi vadaññū:

etesu dhammesu t̥hito catūsu

dhammesu t̥hito paralokaṃ na bhāye ti (S. I,
 p. 42 sq.).

Tattha yaṃ āha: vacam manaṃ ca paṇidhāya sammā⁷
 ti⁷ idam anuññātaṃ, kāyena pāpāni akubbamāno ti idam
 paṭikkhittam, bhāvannapānam⁸ gharam āvasanto | saddho
 mudu samvibhāgi vadaññū | etesu dhammesu t̥hito catūsu |
 dhammesu t̥hito paralokaṃ na bhāye ti idam anuññātam.

Idam anuññātāṃ ca paṭikkhittāṃ ca.

Sabbapāpass'⁹ akaraṇaṃ kusalass'¹⁰ upasampadā¹⁰

sacittapariyodapanaṃ etaṃ buddhūna sāsanaṃ¹¹ ti

(Cf. p. 171).

Tattha yaṃ āha: sabbapāpass'⁹ akaraṇaṃ ti idam pa-
 ṭikkhittam, yaṃ āha: kusalass'¹⁰ upasampadā¹⁰ ti idam anuñ-
 ñātam.

Idam anuññātāṃ ca paṭikkhittāṃ ca.

Kāyasamācāraṃ pāhaṃ¹² devānaṃ inda duvidhena va-
dāmi sevitaḥḥaṃ pi asevitubbaṃ pi. Vacīsamācāraṃ pāhaṃ

¹ 'ni (without ti), B₁. ² ki su'dha, B₁.

³ kismi, B₁. ⁴ samā, B₁; sammādhi, B₁.

⁵ bhavanna°, S. ⁶ sabbo, S.

⁷ sammādhi, B₁; S. omits ti. ⁸ bhavanna°, B₁. S.

⁹ 'passa, all MSS. ¹⁰ kusalassa upa°, B₁. S.

¹¹ 'naṃ (without ti), all MSS.

¹² p'ahaṃ, B₁; m'ahaṃ, S. throughout.

devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi. Manosamācāraṃ pāhaṃ devānam inda duvidhena vadāmi¹ | pe² | Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi³ ti. Iti kho paṇ etam vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Yathū rūpaṇ ca kho kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitaḅbo. Tattha yaṃ jaṇṇū kāyasamācāraṃ 'idaṃ⁴ kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti⁵ ti evarūpo kāyasamācāro sevitaḅbo.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi ti. Iti yaṇ taṃ vuttaṃ, idaṃ etam paṭicca vuttaṃ.

Evam vacisaṃmācāraṃ | pe² |

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi ti. Iti kho paṇ' etam vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Yathū rūpaṇ ca kho pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitaḅbā. Tattha yaṃ jaṇṇū pariyesanaṃ 'imaṃ kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti⁶ ti evarūpā pariyesanā sevitaḅbā.

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitaḅbaṃ pi ti. Iti yaṇ taṃ vuttaṃ, idaṃ etam paṭicca vuttaṃ.

Tattha yaṃ āha⁶: sevitaḅbam pi ti idaṃ anuññātaṃ, yaṃ āha: na sevitaḅbam pi ti idaṃ paṭikkhitaṃ.

Idaṃ anuññātaṇ ca paṭikkhitaṇ ca.

¹ S. adds sevitaḅbam asevitaḅbam pi.

² pa, B. B₁.

³ pi (without ti), S.

⁴ imaṃ, S.

⁵ 'ti (without ti), S.

⁶ om. B₁.

t) Tattha katamo thavo?

*Maggān'*¹ *aṭṭhaṅgiko*² *seṭṭho saccānaṃ caturo padā*
virāgo seṭṭho dhammānaṃ dvipadānaṃ ca cakkhumā ti
(Dhp. v. 273).

Ayaṃ thavo³.

Tiṇ' *imāni bhikkhave aggāni. Katamāni tiṇi?*

Yāvataṃ bhikkhave sattā apadā vā dvipadā vā catuppadā
vā bahuppadā vā rūpino vā arūpino vā saññino vā asañ-
ñino vā nevasaññināsaññino vā, Tathāgato tesāṃ aggam
akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idaṃ
araham sammāsambuddho.

Yāvataṃ bhikkhave dhammānaṃ paṇṇatti saṃkhatānaṃ vā
asaṃkhatānaṃ vā, virāgo tesāṃ dhammānaṃ aggam akkhā-
*yati seṭṭham akkhāyati pavaram*⁴ *akkhāyati*⁵, *yad idaṃ*
*madaninmadano*⁶ | *pe*⁷ | *nirodho nibbānaṃ.*

*Yāvataṃ bhikkhave saṃghānaṃ paṇṇatti gaṇānaṃ*⁸ *pa-*
ṇṇatti mahājanasannipātānaṃ paṇṇatti, Tathāgatasāvaka-
*saṃgho*⁹ *tesāṃ aggam akkhāyati seṭṭham akkhāyati pava-*
ram akkhāyati, yad idaṃ cattāri purisayugāni aṭṭha puri-
sapuggalā | *pe*¹⁰ | *puññakkhettaṃ lokassā ti.*

*Sabbalokuttaro Satthā dhammo*¹¹ *ca*¹² *kusalapakkhato*¹³
gaṇo ca narasiḥassa tāni tiṇi visissare.

Samaṇapadumusaṅcuyo gaṇo
*dhammavaro*¹⁴ *ca vidūna*¹⁵ *sakkato*
*naravaradamako*¹⁶ *ca*¹⁷ *cakkhumā*
tāni tiṇi lokassa uttari.

*Satthā ca appaṭisamo dhammo ca sabbo*¹⁸ *nirūpadāho*
*ariyo ca gaṇavaro tāni khalu visissare*¹⁹ *tiṇi.*

Saccanāmo jino khemo sabbābhikkhū saccadhammo
*n'atthi' aṇṇo tassa uttari ariyasamgho*²⁰ *niccam*²¹ *vinñū-*
*na*²² *pūjito.*

¹ *maggānaṃ* 'ttho, B.¹ ² *kho*, S.

³ *om. S.* ⁴ *nimadano*, B. ⁵ *pa*, B. B.

⁶ *gatānaṃ*, B. ⁷ *Tathāgatānaṃ sā*, S.

⁸ *dhammo ca kusalamakkhato*, B. B.; *dhammā catusa-*
lakkhato, S. ⁹ *dhammo varo*, B.

¹⁰ *nam*, B. Com. ¹¹ *narā*, B. ¹² *va*, B.; *om. S.*

¹³ *sabbe*, B.; B. B. *add sukho*. ¹⁴ *visissare*, S.

¹⁵ *B. adds ca*. ¹⁶ *nicca*, B. S. ¹⁷ *nam*, B. S.

*Tāni tīṇi lokassa uttarī¹
ekāyaṇaṃ jātikhayantadassī²
maggam pajānāti hitānukampī.
Etena maggena tarimsu³ pubbe⁴
tarissanti ye cāpi taranti ogham
taṃ tādisaṃ devamanussasetṭhaṃ
sattā namassanti visuddhipekkhā ti.*

Ayam thavo ti.

Tattha lokiyam suttam dvili suttehi niddisi¹abbam: *
saṃkilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaram
pi suttam tīhi suttehi niddisitabbam: dassanabhāgiyena
ca bhāvanābhāgiyena ca asekhābhāgiyena ca. Lokiyaṃ ca
lokuttaraṃ ca yasmiṃ sutte yaṃ yaṃ padaṃ dissati saṃ-
kilesabhāgiyaṃ vā vāsanābhāgiyaṃ vā, tena tena lokiya-
ti niddisitabbam, dassanabhāgiyaṃ vā bhāvanābhāgiyaṃ
vā asekhābhāgiyaṃ vā vaṃ yaṃ padaṃ dissati, tena tena
lokuttaraṃ ti niddisitabbam.

Vāsanābhāgiyaṃ suttam saṃkilesabhāgiyassa suttassa *
nighātāya, dassanabhāgiyaṃ suttam vāsanābhāgiyassa sut-
tassa nighātāya, bhāvanābhāgiyaṃ suttam dassanabhāgi-
yassa suttassa paṭinissaggāya, asekhābhāgiyaṃ suttam bhā-
vanābhāgiyassa suttassa paṭinissaggāya, asekhābhāgiyaṃ
suttam diṭṭhadhammasukhavihārattham.

Lokuttaram suttam sattādhiṭṭhānam chabbisatiyā pugga- *
lehi niddisitabbam. Te tīhi suttehi samanvesitabbā⁵: dassana-
bhāgiyena bhāvanābhāgiyena asekhābhāgiyena cā ti.

Tattha dassanabhāgiyaṃ suttam pañcāhi puggalehi
niddisitabbam: ekabījīnā kolaṃkolena sattakkhattupara- *
mena⁶ saḍḍhānusārīnā dhammānusārīnā cā ti (Cf. A. I, p. 233).

Dassanabhāgiyaṃ suttam imehi pañcāhi puggalehi nid-
disitabbam.

Bhāvanābhāgiyaṃ suttam dvādasāhi puggalehi niddisi-
tabbam: sakadāgāmiṃ phalasacchikiriyāya paṭipannena, sa-
kadāgāminā, anāgāmiṃ phalasacchikiriyāya paṭipannena, anā-

¹ ori, B. B.
attarissu, B.; atarissu, Com.

² dassi, B. B.

³ atarimsu, S.;

⁴ sabbenā, B.

⁵ samānnesi, B. S.

⁶ ottum pa°, B.

* gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṃkhāraparinibbāyinā, sasamkhāraparinibbāyinā, uddhamso-
tena, akaniṭṭhagāminā, saddhāvimuttana¹, diṭṭhappattena²
kāyasakkhinā cā ti (Cf. A. V, p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi
niddisitaḥham.

Asekhabbhāgiyaṃ suttaṃ navahi puggalehi niddisitaḥham:
saddhāvimuttana, paññāvimuttana, suññatavimuttana, ani-
* mittavimuttana, appaṇihitavimuttana³, ubhatobhāgavimutte-
na, samasīsina⁴, paccekabuddha⁵ - sammāsambuddhehi⁶
cā ti.

Asekhabbhāgiyaṃ suttaṃ imehi navahi puggalehi niddi-
sitabham.

Evam lokuttaram suttaṃ sattādhiṭṭhānaṃ imehi chabbi-
satiyā puggalehi niddisitaḥham.

Lokiyaṃ suttaṃ sattādhiṭṭhānaṃ ekūnavīsatiyā pugga-
lehi niddisitaḥham. Te caritehi niddiṭṭhā samanvesitaḥhā⁷,
keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-
gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca,
keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca do-
sacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito,
rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito
ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosaca-
rito⁸, dosamukhe ṭhito mohacarito⁸, dosamukhe ṭhito rāga-
carito⁸, dosamukhe ṭhito rāgacarito ca dosacarito ca mo-
hacarito ca, mohamukhe⁶ ṭhito⁶ mohacarito⁶, mohamukhe
ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe
ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttaṃ sattādhiṭṭhānaṃ imehi ekūnavīsatiyā
puggalehi niddisitaḥham.

Vāsanābhāgiyaṃ suttaṃ sīlavanthehi niddisitaḥham. Te

¹ vimuttakena, S.

² diṭṭhipattena, B. S.

³ apanita^o, B.

⁴ °sisinā, S.; °sisinā, B. B. Com.

⁵ °buddhehi, B. B.

⁶ om. S.

⁷ samannesī^o, B.

⁸ rāgacarito, S.

⁹ moha^o, S.

silavanto pañca puggalā: pakatisīlam, samādānasīlam, cittapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttam imehi paṭcahi puggalehi niddisitabbam.

Imehi paṭcali dhammehi lokuttaram suttam dhammā-dhiṭṭhānaṃ tihi suttehi niddisitabbam: dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca¹.

Lokiyaṃ ca lokuttaraṃ ca sattādhiṭṭhānaṃ ca dhammā-dhiṭṭhānaṃ ca ubhāyena niddisitabbam.

Nāṇaṃ paññāya niddisitabbam: paññindriyena paññā-balena adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammāditṭhiyā tiraṇāya² santiraṇāya³ dhamme⁴ nāṇena anvaye- nāṇena khaye- nāṇena anuppāde- nāṇena anaññā-taññassamindriyena⁵ aññindriyena aññātāvindriyena⁶ cakkhunā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisitabbam. Ñeyyaṃ atitānāgatapaccuppannehi ajjhattikabāhirehi hinappanitehi dūrasantikehi samkhatāsamkhatēhi kusalākusalābyākatehi, samkhepato vā chahi ārammaṇehi niddisitabbam. Nāṇaṃ ca ñeyyaṃ ca tadubhayena niddisitabbam, paññā pi ārammanabhūtā ñeyyaṃ, yaṃ kiñci ārammapabhūtaṃ ajjhattikaṃ vā bāhiraṃ vā, sabban taṃ samkhatena aśamkhatena ca niddisitabbam.

Dassanabhāvanā sakavacanam paravacanam⁷ vissajjanīyam avissajjanīyam kammam vipāko ti sabbattha tadubhayam⁸ sutte yathā nidditṭham tathā⁹ upadhārayitvā¹⁰ labbhamānato¹¹ niddisitabbam, yaṃ vā¹² pana kiñci Bhāgavā aññataravacanam¹³ bhāsati, sabban taṃ yathā nidditṭham dhārayitabbam.

Duvidho hetu: yaṃ ca kammam ye ca¹⁴ kilesā.

Samudayo kilesā¹⁵.

☆

¹ om. S. ² ti°, B. B.

³ santi°, B. B. ⁴ dhammena, B.

⁵ anaññata°, B.; anaññatāññassamindriyena, B.

⁶ aññatā°, S. ⁷ adutābhayaṃ, S. ⁸ om. B.

⁹ upatṭhāyayitvā, B. ¹⁰ labbhadhānato, S.

¹¹ aññataram va°, S. ¹² va, S. ¹³ °so, B.

Tattha kilesā saṃkilesabhāgiyena suttena niddisitaḃbā, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitaḃbo.

Tattha kusalaṃ catūhi suttehi niddisitaḃbam: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca, akusalaṃ saṃkilesabhāgiyena suttena¹ niddisitaḃbam. Kusalañ ca akusalañ ca tadubhayena² niddisitaḃbam.

Anuññātaṃ Bhagavato anuññātāya³ niddisitaḃbam. Taṃ pañcavidhaṃ: saṃvaro, pahānaṃ, bhāvanā, sacchikiriya, kappiyānulomo⁴ ti. Yaṃ dissati tāsu tāsu bhūmisu, taṃ kappiyānulomena niddisitaḃbam. Bhagavatā paṭikkhittaṃ paṭikkhittakāraṇena niddisitaḃbam. Anuññātāñ ca paṭikkhittañ ca tadubhayena⁵ niddisitaḃbam.

Thavo⁶ pasamsāya niddisitaḃbo. So pañcavidhena veditaḃbo: Bhagavato, dhammassa, ariyasamghassa, ariyadhammānaṃ sikkhāya, lokiyaguṇasampattiya ti. Evaṃ thavo pañcavidhena niddisitaḃbo.

Indriyabhūmi navahi padehi niddisitaḃbā, kilesabhūmi navahi padehi niddisitaḃbā.

Evaṃ etāni aṭṭhārasa padāni honti: nava padāni kusalaṇi, nava padāni akusalaṇi ti.

Tathā hi vuttaṃ:

Aṭṭhārasa mūlapadā kuhiṃ⁶ datṭhabbā?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahākaccāno⁷: —

Navahi ca⁸ padehi kusalā | navahi ca yujjanti akusalapakkhā ete khalu mūlapadā⁸ | bhavanti aṭṭhārasa padāni ti.

Niyuttaṃ sāsanapaṭṭhānaṃ.

¹ om. S. ² °yehi, S.

³ anuññātāya, S.

⁴ kappiya ti lomo, B₁.

⁵ tavo, B. B₁.

⁶ kuhi, B₁.

⁷ °kaccāyano, S.

⁸ °padā, B₁.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena
bhāsītā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītā ti¹.

Nettipakaraṇaṃ niṭṭhitam².

¹ B. adds (cf. A. V, p. 361, n. 8): —

Jinacakke vijjulakkhe soti bho pūramāpito (*sic*)
raṭṭhaniyyāta-āyehi saddhā tisso vanāṭṭiso
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ
uyyānuppadamūlena pūjesi piṭattayaṃ (*sic*)
sāsanapphullasobhite nānāthūpādi-maṇḍite
amarappūranānake [*in Burmese*] aṭṭhaye visuddhacā-
rasaṃpanno

ñeyyāḍhammādilakkhito alaṅkāraparo guru
vasanto tena likkhito amarapāradutiya [*in Burmese*]
sīripavarādityā lokādhīpati Vijayamahādharmarājādhirājā,
then a few words in Burmese, and after these: Nettipaka-
raṇaṃ niṭṭhitam, then again a few words in Burmese, after
*which: nibbānapaccayo hotu [*in Burmese*].*

² S. adds nibbānapaccayo hotu.

EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. kâ,
rev., second
line).

Tattha ken' atthena Netṭi?

Saddhammanayan' atthena.

Yathā hi taṇhā satte kāmādhavāṃ nayati ti bhava-
netti ti vuccati, evaṃ ayaṃ pi veneyyasatte ariyadhammaṃ
'nayati ti saddhammanay' atthena Netti ti vuccati.

Atha vā nayantitāyā ti Netti. Nettipakaraṇena hi ka-
raṇabhūtena dhammakathikā veneyyasatte dassanamaggaṃ
nayanti sampāpentī ti.

Niyyanti vā ettha etasmim pakaraṇe adhiṭṭhānabhūte
patitṭhāpetvā veneyyā nibbānaṃ sampāpiyanti ti Netti.
Na hi Netti-upadesasannissayena vinū aviparitasuttatthā-
vabodho sambhavati. Tatthā hi vuttam: — *Tasmā nibbā-
yitukāmenā* ti ādi. Sabbā pi hi suttassa atthasamvannanā
Netti-upadesāyattā Netti ca suttapabbavā, suttam sammā-
sambuddhapabbavan ti.

p. 1. (fol. kaī,
v., third
line).

Mahākaccānenā ti Kacco ti purātano isi, tassa vā-
sālankārabhūto ayaṃ mahāthero Kaccāno ti vuccati. Ma-
hākaccāno ti pana pūāvacaṇaṃ yathā Mahāmoggallāno ti.
Kaccāyanagottaniddiṭṭhā ti pi paṭho. Ayaṃ ca gāthā
Nettisamgāyantehi pakaranatthasamganhavasena ṭhapitā ti
daṭṭhabbā. Yathā cāyam. evaṃ Hāravibhaṅgavāre¹ tan
taṃ Hāra - Niddesa - nigamana Tenāha āyasmā ti ādi-
vacanaṃ.

¹ *The Commentary uses vibhāga and vibhaṅga indiffe-
rently, but in a passage describing the contents* of our
work it says: — Sā panāyaṃ Nettipakaraṇaparichedato*

Tattha ken' atthena hārā?

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññāna-
samsayavipallāsā ti hārā. Haranti vā sa,am tāni. Ha-
raṇamattam evā ti hārā, phalūpacārena.

Atha vā hariyanti vohāriyanti dhammasaṃvannaṇaka-dham-
mapaṭiggāhakehi, dhammassa dānagahaṇavasena ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvali-
samūho hārasaṅkhāto attano avayavabhūtaratanasamphas-
sehi samupajaniyamānehi¹ bhedasukho hutvā tadupabhogi-
janasārīrasantāpam nidāghaparilāhūpajanitam vūpasameti,
evam ete pi nānāvidhaparamattharatanapabandha saṃvaṇ-
ṇanā visesā attano avayavabhūtaparamattharatanādhiga-
mena samuppādiyamānanibbutisukhā dhammapaṭiggāhaka-
janahadayaparitāpam kāmarāgādi-kilesaḥetukam vūpasa-
meti ti.

Atha vā hārayanti aññānādinaṃ hāraṃ apagamam ka-
ronti ācikkhanti ti vā hārā.

Atha vā sotujanacittassa haraṇato ramaṇato ca hārā,
niruttinayena. Yathāha: — *Bhavesu vantagamano ti Bha-
gavā* ti.

Tattha nayan ti saṃkilese vodānāni ca vibhāgato nā-
penti ti nayā. Niyanti vā tāni etehi ettha vā ti nayā.
Nayanamattam eva vā ti nayā. Niyanti vā sayam dham-
makathikehi upaniyanti suttassa atthapaṇicayatthan ti nayā.

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā
sammā paṭivijjhiyamānā paccayapaccayuppannadhammā-
naṃ yathākkamasambandhavibhāgabyāpāravarahānurūpaba-
labhāvadassanena asaṃkarato sammutisaccaparamattha-
saccānaṃ sabhāvaṃ pavedayantā paramatthasaccapaṭive-
dhāya saṃvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

tippabhedā Hāra-Naya-Paṭṭhānānaṃ vasena. Pathamam
hi Hāravacāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti.
Pāliavattānato pana Saṃgahavāra-Vibhāgavārasena
duvidhā. Sabbā pi hi Netti Saṃgahavāro Vibhāgavāro ti
vāradvayam eva hoti. . . Vibhāgavāro pana Uddesa-Nid-
desa-Paṭiniddesavasena tividho.

¹ manahi.

p.1. (fol.kau.
rev., third
line from
bottom).

p.2. (fol.kāh,
obv., fourth
line).

gaḍhammavibhāgadassanena aviparitasuttatthāvabodhāya abhisambhūnantā vineyyānaṃ catusaccapaṭivedhāya saṃvattanti.

Atha vā pariyatti-atthassa nayanato saṃkilesato yamanato ca nayā, niruttinayena.

p.8. (fol. kha, obv., last line). Evam uddiṭṭhe hārādayo niddisitum Tattha saṃkhepato ti ādi āradḍham.

Tattha tatthā ti tasmim uddesapāṭhe, saṅkhepato Netti kittitā ti samāsato Nettipakaranam kathitam. hārānaya-mūlapadānaṃ hi sarūpadassanaṃ Uddesapāṭhena katan ti.

Samaññato visesena padattho lakkhaṇam kamo ettāvata ca hetvadi veditabbā hi viññunā.

Tesu avisesato visesato ca hārā-nayānaṃ attho dassito, lakkhaṇadisū pana avisesato sabbe pi hārā nayā ca yathākkamanam byañjanatthamukhena navangassa sūsanassa atthasamvannanalakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇam Niddese eva kathayissāma. Kamādimi ca yasimā nesam lakkhaṇesu iñtesu suviññeyyāni honti, tasma tāni pi Niddesato parato pakāsayissāma. Yā pana Assāḍādinavata ti adika Niddesagāthā.

Tāsu assāḍādinavata (1)^{*} ti assādo ādinavatā ti padavibhāgo, ādinavata ti ca ādnavo eva. Keci assāḍādinavato ti paṭhanti. Tam na sundaram. Tattha assādiyati ti assādo. Sukhaṃ somanassaṃ ca. Vuttam h'etaṃ: — *Yaṃ bhikkhave pañcupādānakkhandhe paṭicca uppijati sukham somanassam, ayaṃ pañcasu upādānakkhandhesu assādo ti.* Yathā ca sukham somanassam, evam itthārammaṇam pi. Vuttam pi c'etaṃ: — *So tad assādeti, taṃ nikameti ti. — Rūpaṃ assādeti abhinandati, taṃ arabbha rūpo uppijati ti. — Saṃyojanīyesu bhikkhave dhammesu assādanupassino ti ca.* Assādeti etūyā ti vā assādo. Taṇhā. Taṇhāya hi karapabhūtāya puggalo sukham pi sukhārammaṇam pi assādeti. Yathā ca taṇhā, evam

^{*} The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā anittḥam pi āram-
maṇam itṭhākārena assādentī. Evaṃ vedanāya sabbesaṃ
tebhūmakasaṅkhārānaṃ tanhāya vipallāsānañ ca assāda-
vicāro veditabbo. Kathaṃ pana dukkhādukkhamasukha-
vedanānam assādaniyatā ti? Vipallāsato sukhapariyāya-
sabhāvato ca. Tathā hi vuttam: — *Sukhā llo āvuso Vi-
sākha vedanā tṭhisukha vipariyāmadukkhā, dukkhā vedanā
tṭhidukkhā vipariyāmasukhā, adukkhamasukha vedanā nū-
nasukhā aññāyadukkhā ti* (M. I, p. 303). Tattha vedanāya
aṭṭhasatapariyāyavasena tebhūmakasaṅkhārānaṃ nikkhe-
pakaṇḍa-rupakaṇḍavasena tanhāya saṃkilesavattuvibhaṅ-
ge nikkhepakaṇḍake ca tanhāniddesavasena vipallāsānaṃ
subhasāññādivasena dvāsattḥiditṭhigatavasena ca vibhago
veditabbo. Ādinavo dukkha vedanā tisso pi vā dukkhata.
Atha va sabbe pi tebhūmaka saṅkhārā ādinavo. Ādinaṃ
atīviya kapaṇam vāti pavattati ti ādinavo. Kapaṇama-
nusso evaṃ sabhava ca tebhūmakā dhamma aniccatādi-
yogena. Yato tattha ādinavānupassanā āraddhavipassakā-
naṃ yathabhūtanāyo ti vuccati. Tatha ca vuttam: — *Yam
bhikkhave paccupādānakkhandhā aniccā dukkhā vipariyā-
madhammā, ayaṃ pañcasu upādānakkhandhesu ādinavo ti.*
Tasmā ādinavo dukkhasaccaniddesabhūtānaṃ jūtiyādināṃ
aniccatādināṃ dvācattālīsāya ākāraṇaṃ ca vasena vibha-
jitvā niddisitabbo.

Nissarati etenā ti nissaranaṃ (1). Ariyamaggo. Nissa-
rati ti vā nissaranaṃ. Nibbanam. Ubhayaṃ pi sāmañña-
niddesena ekasesena va nissaranaṃ ti vuttam. Pi (1)-saddo
purimānaṃ pacchimānañ ca sampiṇḍanatto. Tattha ari-
yamaggaṃ pakke satipatṭhānādināṃ sattatimsabodhipakkhi-
yadhammānaṃ kāyānupassanādināñ ca tadantogadhabhe-
dānaṃ vasena nissaranaṃ vibhajitvā niddisitabham, nibbā-
napakkhe pana kiñcāpi asaṅkhatāya dhūtuyā nippariyāyena
vibhāgo n'atthi, pariyāyena pana sopādisesa-nirupādisesa-
bhedenā. Yato vā taṃ nissataṃ tesāṃ paṭisambhidāmagge
dassitapabhedānaṃ cakkhādināṃ channaṃ dvārānaṃ rū-
pādināṃ channaṃ ārammaṇānaṃ taṃ taṃ dvārapavattā-
naṃ channaṃ channaṃ viññāṇa-phassa-vedanā-saññā-ceta-
nā-tanhā-vitakka-vicārānaṃ paṭhavīdhātu-ādināṃ channaṃ

dhātūnaṃ dasannaṃ kasināyatanānaṃ kesādinnaṃ battim-sāya ākāraṇaṃ pañcannaṃ khandhānaṃ dvādasannaṃ āya-tanānaṃ atthārasannaṃ dhātūnaṃ, lokiyānaṃ indriyānaṃ kāmādhātu-ādinnaṃ tissannaṃ dhātūnaṃ kāmabhavādinnaṃ tippaṃ tippaṃ bhavānaṃ catunnaṃ jhānānaṃ appamañña-naṃ āruppānaṃ dvādasannaṃ paṭiccasamuppādaṅgānaṃ cā ti evam-ādinnaṃ saṅkhatadhammānaṃ nissaraṇabhāvena vibhajitvā niddisitaḥham.

Phalaṃ (1) ti desanāphalaṃ. Kim pana tan ti? Yaṃ desanāya nipphādiyati. Nanu ca nibbānādhigamo Bhaga-vato desanāya nipphādiyati? *Nibbānaṃ ca nissaraṇaṃ* ti iminā vuttaṃ evā ti saccam etaṃ. Tañ ca kho param-parāya. Idha pana paccakkhato desanāphalaṃ adhippetam. Taṃ pana sutamaggañānaṃ: attha-dhamma-vedādi-ariya-maggassa pubbhāga-paṭipattibhūtā chabbisuddhiyo, yañ ca tasmim khane maggam anabhisambluṇantassa kālantare tadadhigamakāraṇabhūtaṃ sampattibhavaḥhetu ca siyā. Tathā hi vakkhati (p. 7): —

Attānuditthim ihaṇṇa

evaṃ maccutaro siyā (ti idaṃ phalaṃ) ti; (p. 6): —

Dhammo haṇe rakkhati dhammacārin ti idaṃ phalaṃ ti ca.

Etena nāyena devesu c'eva manussesu ca āyu-vaṇṇa-bala-sukha-yaśa-parivāra-ādhipateyyasampattiyo upadhi-sampattiyo cakkavattisiri deva-rajjasiri cattāri sampatti-cakkāni, silasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvaka-bodhi paccekabodhi sammāsambodhi ti sabbā pi sampattiyo puññasambhāra-ḥetukā Bhagavato desanāya sādhetabbatāya phalaṃ ti ve-ditabbā.

Upāyo (1) ti ariyamaggapadaṭṭhānabhūtā pubbhāga-paṭipadā. Sā hi purimā purimā *pacchimāya* pacchimāya adhigamupāyabhāvato paramparāya *magganibbānādhigam*-assa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhigamassa upāyapaṭipatti. Keci pana saha vipassanāya maggo upāyo ti vadanti. Tesam matena nissaraṇaṃ ti nibbānaṃ eva vuttaṃ siyā. Phalaṃ viya upāyo pi pubba-bhāgo ti vuttaṃ siyā, yaṃ pana vakkhati (p. 6): — *Sabbe dhammā | pa | visuddhiyā* ti ayaṃ upāyo ti, etthāpi pubba-

bhāgapatīpadā eva udāhatā ti sakkā viññātum. Yasmā pana (p. 6) *te pahāya tare oghan ti* idam nissaranan ti ariyamaggassa nissaranabhāvam vakkhati. Ariyamaggo hi oghataranan ti.

Ānatti (1) ti ānarahassa Bhagavaṇo veneyyanassa hitasiddhiyā evaṃ patipajjāhi ti vidhānan. Tathā hi vakkhati (p. 7):

Suññato lokam avekkhassu | Mogharājā (ti ānatti ti).

Yoginan (1) ti catusaccakammaṭṭhānabhāvanāya yuttapayuttānam veneyyanam, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānam assādādinam vibhajanalakkhaṇo samvaṇṇanāviseso desanā-hāro nāma ti attho. Etthāha: kim pan' etesaṃ assādādinam avasesānam vacanam desanā-hāro udāhu ekaccānan ti? Niravasesānam yeva. Yasmiṃ hi sutte assādādinava-nissaraṇāni sarūpato āgatāni, tattha vattabbam eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāravibhaṅge āgamiṣṣati ti idha na papañcito.

Yaṃ pucchitan (2) ti yā pucchā, viciyamānā ti vacanaseso. Vissajjitaṃ anugīti ti etthāpi es'eva nayo. Tattha vissajjitan (2) ti vissajjanā, sā ca ekaṃ sabyākaraṇādivasena catubbidhaṃ byākaraṇam. Ca (2)-saddo sampiṇḍanatttho. Tena gāthāyaṃ avuttaṃ padādiṃ saṅgaṇhāti. Tā pana pucchā vissajjanā kassā ti? āha: sut-tassā ti. Etena suttena āgataṃ pucchā-vissajjanam vicetabban ti dasseti. Yā ca anugīti (2) ti vuttass' eva atthassa yā anupucchā-gīti anugīti, Saṅgahagāthā. Pucchāya vā anurūpā gīti. Etena pubbāparam gahitaṃ. Byākaraṇassa hi pucchānurūpatā idha pubbāparam nāma, yā pucchānu-sandhi ti vuccati, purimaṃ suttassā ti padaṃ pubbāpekkhanti puna suttassā ti vuttaṃ. Tena suttassa-nissayabhūte assādādi-ke parigaṇhāti. Ettāvata vicaya-hārassa visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padaṃ vicinati | pa | anugītiṃ vicinati ti.

Tattha sutte sabbesaṃ padānaṃ anupubbenā atthaso byañjanaso ca vicāro padavicayo. Ayam pucchā aditṭha-jotānā diṭṭhasamsandānā vimaticchedānā anumatipucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisayā paramattha-visayā atitavisaṃyā anāgatavisaṃyā paccuppannavisaṃyā ti ādinā pucchā-vicayo veditabbo. Idam vissajjanam ekasabyākaraṇam vibhajjabyākaraṇam paṭipucchābyākaraṇam ṭhapanam sāvasesam niravasesam¹ sa-uttaram anuttaram lokiyam lokuttaram ti ādinā vissajjanā-vicayo. Ayam pucchā iminā sameti etena sameti ti pucchitattham ānetvā vicayo pubbenāparam samsandetvā pavicayo pubbāparavicayo. Ayam anugiti vuttatthasamgahā avuttatthasamgahā tadubhayatthasamgahā kusalatthasamgahā akusalatthasamgahā ti ādinā anugiti-vicayo. Assādādisu sukhavedanāya itṭhārammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇagahanalakkhaṇā ti ādinā, vipallāsānaṃ viparitagghaṇalakkhaṇā ti ādinā, avasitṭhānaṃ tebhūmakadhammaṇaṃ yathāsakalakkhaṇa ti ādina sabbesaṃ ca dvāvisatiyādhihesu² dvācattālisādhihe ca dukasute labbhamānapadavasena tan taṃ assādatthavisesanuddharaṇam assāda-vicayo. Dukkha-vedanāya anitṭhānubhavalakkhaṇā ti ādinā, dukkhasaccānaṃ paṭisandhulakkhaṇā ti ādinā, aniccataḍḍham ādi-antavantatāya aniccan ti kathaya ca anicca ti ādinā sabbesaṃ ca lokiyadhammaṇaṃ samkilesabhāgiya-hānabhāgiyatādivasena ādinavavuttiyā okaraniddhāraṇena ādinavavicayo. Nissaraṇapade ariyamaggassa agamanato kāyaṇupassanādi-pubbabhāgapaṭipada vibhāgavisesaniddhāraṇavasena nibbānassa yathavuttapariyāyavibhāgavisesaniddhāraṇavasenā ti evaṃ nissaraṇa-vicayo. Phalādinam tan taṃ suttadesanāya sūnetabbaphalassa tadupayassa tattha tattha Satthu vidhānavacanassa ca vibhāganiddhāraṇavasena vicayo veditabbo. Evaṃ padapucchāvissajjanapubbāparānugṛhṇam assādādinam ca visesaniddhāraṇavasena vicaya-lakkhaṇo vicayo-hāro ti veditabbo.

¹ nivarasesam.² °yātikesu.

Sabbesan (3) ti soḷasannam. Bhūmī (3) ti byañjanam sandhāyāha, byañjanam hi mūlapadāni viya nayānam hārānam bhūmī pavattiṭṭhānam, tesam byañjanavicārabhāvato. Vuttam hi: — Hārā byañjanavicaḷo ti (p. 1). Peṭake pi hi vuttam: — Sabbe hārā sampatthamānā nayantī suttattham byañjanavidhiputhuttā ti. Gocaro (3) ti suttattho. Suttassa hi padatthaniddhāraṇamukhena hārāyojanā, tesam byañjanatthānam. Yuttāyutta-parikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti-parikkhā ti pi paṭho, yutti ayuttinam vicāraṇā ti attho. Katham pana tesam yuttāyuttajānanā? Cātuhi mahāpadesehi avirujjhanena. Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavacakabhāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatūhi avilomanam. Ayam ettha samkhepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddiṭṭho (3) hi evam sutte byañjanatthānam yuttāyuttabhāvavibhāvanalakkaḷo yutti-hāro ti veditabbo.

Dhamman (4) ti yam kiñci suttāgatam kusalādi-dhamman āha. Tassa dhammassā (4) ti tassa yathāvuttassa kusalādidhammassa. Yam padaṭṭhānan (4) ti yam kāraṇaṇi taṇi Yonisomanasikārādi-sutte āgatam anāgatam vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evam vuttanayenā ti attho. Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgatadhammā, tesam sabbesam pi yathānurūpam padaṭṭhānam niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yam padaṭṭhānam tassa pi yam padaṭṭhānan ti sambhavato yava sabbadhammā padaṭṭhānavicāraṇā kātabba ti attho. Eso hāro padaṭṭhāno (4) ti evam sutte āgatadhammanam padaṭṭhānabhūtā dhammā tesāṇ ca padaṭṭhānabhūtā ti sambhavato padaṭṭhānabhūtā-dhammaniddhāraṇalakkaḷo padaṭṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasmim kasmiñci Ekadhamme¹ sutte sarūpato niddhāraṇavasena vā kathite. Ye dhammā ekalakkaḷaṇā keci (5) ti ye keci dhammā kusalādibhāvena rūpakkhan-

¹ Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.

dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvē khandhādisabhāvē dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā samvaṇṇanavasena ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena saha cāritā samānakiccatā samānahetutā samānaphalatā samānārammaṇatā ti evam-ādīhi avuttānaṃ pi vuttānaṃ viya niddhāraṇaṃ veditabbaṃ. So hāro lakkhaṇo nāmā (5) ti evaṃ sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvaṇṇanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttaṃ padanibbacanan ti attho. Adhippāyo (6) ti buddhānaṃ sāvakaṇaṃ vā tassa sut-tassa desakānaṃ adhippāyo. Byañjanan (6) ti byañja-nena, karaṇe hi etaṃ paccattaṃ. Kāmaṇ ca sabbe hārā byañjanavicayā, ayam pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttaṃ. Tathā hi vakkhati: — Byañjanena suttassa neruttaṇ ca adhippāyo ca nidānaṇ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūraṇamattaṃ. Desanā nidānaṇ ti nidadāti phalaṇ ti nidānaṃ, kāraṇaṃ. Yena kāraṇena desanā pavattā, taṃ desanāya pavattinimittan ti attho. Pubbāpa-rānusandhi (6) ti pubbena ca aparona ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhāgena aparabhāgaṃ samsandevā kathanan ti attho. Sam-gītivasena vā pubbāparabhūtehi suttantarehi samvaṇṇiya-mānassa suttassa samsandanāṃ pubbāparānusandhi. Yaṃ pubbapadena parapadassa sambandhanāṃ, ayam pi pubbā-parasandhi. Eso hāro catubyūho (6) ti evaṃ nibbaca-nādhippāyādinaṃ catunnaṃ vibhāvanalakkhaṇo catubyūho-hāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmiṃ ārambhadhātu-ādike parakkamadhātu-ādinaṃ padaṭṭhānabhūte dhamme desanārūḷhe sati. Pariyesati sesakāṃ padaṭṭhānan (7) ti tassa visabhāgatāya agahaṇena vā sesakāṃ pamā-dādinaṃ āsannakāraṇattā padaṭṭhānabhūtaṃ kosajjādikāṃ dhammantaraṃ pariyesati paññāya gavesati, pariyesitvā ca samvaṇṇanāya yojanto desanaṃ āvattati paṭipakkhe

(7) ti viriyārambhādimukhena¹ āradham suttaṃ vuttanayena pamāḍādivasena niddisanto desanaṃ paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānaṃ sabhāga-visabhāgadhammavasena āvattanalakkhaṇo āvatto-hāro nāmā ti attho.

Dhamman (8) ti sabhāvadhammaṃ. Tam kusalādivasena anekavidhaṃ. Padatṭhānaṃ (8) ti yasmim paṭiṭṭhite uttariguṇavisese adhigacchati, tam vīseṇḍhigamakāraṇaṃ. Bhūmin (8) ti puthujjanabhūmi dassanabhūmi¹ ti evamādikam bhūmim¹. Vibhajate (8) ti vibhāgena katheti. Sādhāraṇe (8) ti dassanapahātabbādi-nāmapasena vā puthujjana-sotāpannādi-vatthuvaseṇa vā sādhāraṇe avasiṭṭhe samāne ti attho. Vuttavipariyāyena asādhāraṇā veditabbā. Neyyo vibhatti (8) ti yathāvuttadhammānaṃ vibhajano ayam hāro vibhatti (8) ti nātabbo ti attho. Tasmā samkilesadhamme vodānadhamme ca sādhāraṇāsādhāranato padatṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti datṭhabbam.

Niddiṭṭhe (9) ti kathite sutte āgate samvaṇṇite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evam bhāvitasadise bhāvetabbe ti attho. Pahine (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānaṃ dhammānaṃ ye paṭipakkhā, tesam vaseṇa parivatte ti attho. Evam niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti veditabbo.

Vividhāni ekasmim yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyāyasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, iena bahū eva pariyāyasaddā eva vacana-hārayojanāyaṃ kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navavidhasuttantasankhāte tepitakē budbhavacane bhāsītāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāliyaṃ āgatāni yeva vevacanāni gaheṭabbāni ti vuttaṃ hoti. Ekadhammassū (10) ti ekassa padatṭhassa. Yo jānati² suttavidū (10) ti yathā: Sabbissa jānāhi ti vutte Sabbina vicārehi, Sabbi dethā ti

¹ bhūmi.

² jānāti.

vā ānāpeti ti attho, evaṃ yo suttakovidō dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojeti ti attho. Vevacano nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbam.

Dhamman (11) ti khandhādidhammam. Paññattihi (11) ti paññāpanehi pakārehi nāpanehi, asaṅkarato vā ṭhapanehi. Vividhāhi (11) ti nikkhepapabhavādivasena anekavidhāhi. So ākāro (11) ti yā ekass' ev' atthassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattihi paññāpana, so ākāro. Ñeyyo paññatti nāma hāro (11) ti paññatti-hāro nāmā ti nātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattihi paññāpetabbākāravibhāvanalakkhaṇo paññatti-hāro ti veditabbam.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātū-āyatanā¹ (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayākāro yaṇi ca dvāvisahi indriyaṇi ye ca pañcakkhandhā yā ca atthārasa dhātuyo yaṇi ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvaṇṇanānayo ogāhati, paṭiccasamuppādādike anupavisati ti attho. Otarano nāma so hāro (12) ti yo yathāvutto samvaṇṇanāviseso, so otaraṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādīnam gāthāya avuttānam pi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otaraṇa-lakkhaṇo otarano-hāro nāmā ti veditabbam.

Vissajjitamhi (13) ti buddhādīhi byākate. Pañhe (13) ti nātam icchite atthe. Gāthāyan (13) ti gāthārūlhe, idaṇ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttam. Yam ārabbhā ti? Sā pana gāthā yam attham ārabbhā adhikicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padaṃ sodhitam, ārambho² na sodhito, padaṇ ca sodhitam ārambho² ca sodhito ti evaṃ padādīnam sodhitāsodhitabhāvavicāro. Hāro so

sodhano nāmā (13) ti yathāvuttavicāro sodhano-hāro nāma. Evaṃ sutte pada-padattha-pañhārambhānaṃ sodhanalakkhaṇo sodhano-hāro ti veditabbaṃ.

Ekattatāyā (14) ti ekassa bhāvo ekattaṃ ekattaṃ eva ekattatātāya ekattatāya. Eka-saddo c'etiha samānasadda-pariyāyo, tasmā sāmāññenā ti attho. Visiṭṭhā mattā vimattā vimattā va vemattam, tassa bhāvo vemattatā. Tāya vemattatāya (14) visesenā ti attho. Te na vikappayitabbā (14) ti ye dhammā dukkhaṃ samudayo ti ādinā sāmāññena jātijarūkamataphā-bhavataphā ti ādinā visesena ca sutte desitā, te 'kim ettha sāmāññaṃ ko vā viseso' ti evaṃ sāmāññavisesavikappanavasena na vikappitabbā. Kasmā? Sāmāññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāla-disāvisesādināṃ viya apekkhāsiddhito ca. Yathā hi ajja hiyyo sve ti vuccamānā kālavisesā anavaṭṭhitasabhāvā, purimā disā pacchimā disā ti vuccamānā disāvisesā ca. evaṃ sāmāññavisesā pi. Tathā hi idam dukkhaṃ ti vuccamānaṃ jāti-ādi apekkhāya sāmāññaṃ pi samānaṃ saccāpekkhāya viseso hoti. Esa nayo samudayaḍisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānaṃ dhammānaṃ avikappanavasena sāmāññavisesaniddhārana-lakkhaṇo adhiṭṭhāno-hāro nāmā ti attho.

Ye dhammā (15) ti ye avijjādikā paccayadhammā Yam dhamman (15) ti yaṃ saṅkhārādikāṃ paccayuppannadhammam janayanti nipphādentī. Paccayā (15) ti saha-jātapaccayabhāvena. Paraṃ parato (15) ti paraṃ-parapaccayabhāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissayaakoṭi hi idhādhippetā. Purimasmim avasiṭṭho paccayabhāvo. Hetum avakaḍḍhayitvā (15) ti taṃ yathāvuttam paccayasāṅkhātajanakādi-bhedabhinnaṃ hetum ākaḍḍhitvā suttato niddhāretvā yo samvaṇṇanāsāṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānaṃ parikkhārasāṅkhāte hetupaccaye niddhāretvā samvaṇṇana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye sīlādidhammā. Yam mūlā (16) ti yesaṃ samādhī-ādināṃ mūlabhūtā, te tesam

samādhi-ādinam padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsītā muninā (16) ti ye ca rāgavirāgā cetovimutti sekhaphala-kāmadhātusamattikkamanādisaddā anāgāmiphalatthātāya ekatthā buddhamuninā paridipitā, te aññamaññāvevacanena samāropayitabbā ti sambandho. Samāropanam c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasankhātassa silādikhandhattayassa pariyāyantara-vibhāvanamukhena bhāvanāpāripūrikathanam bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammānam padaṭṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇo samāropano nāma hāro ti attho.

Evam gāthābandhavasena soḷasa pi hāre niddisitvā idāni naye niddisitum Taṇhañ cā ti ādi vuttam. Tattha taṇhañ ca avijjam pi cā (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahitataṇhaṃ avijjam pi ca, yo neti (17) ti sambandho, yo samvaṇṇanāviseso, taṃ neti samkilesapakkham pāpeti samkilesavasena suttattham yojetī ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāyā ti paññāya. Yo neti vodānapakkham pāpeti. Tattha suttattham yojetī ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanā maggasaccam, tena pattabbā asaṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayam nayo nandiyāvatto (17) ti yo taṇhāvijjāhi samkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhaṇo samvaṇṇanāviseso, ayam nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyaṃ nayo ti vuttā, tasmā samvaṇṇanāviseso ti vuttam. Na hi atthanayo samvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādinam vasena taṇhādīmukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasa cittuppādasamgaḥite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-

dosa-mohehi ti attho. Kusale (18) ti sabbe pi catubbūmake kusaladhamme. Kusalamūlehi (18) ti kusalehi. alobhādimūlehi yo neti, nayanto ca kusalākusalam māyamarīci-ādayo viya abhūtam na hoti ti bhūtam, paṭa-ghaṭṭādayo viya na sammutisaccamattan ti tatham, akusallassa itthavipākatabhāvato kusalassa ca anitthavipākatabhāvato vipāke sati avisamvādakattā avitattam neti, evam etesaṃ tiṇṇaṃ pi padānaṃ kusalākusalavisesanā dātthabbā. Atha vā akusalāmūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayam nayo bhūtam tatham avitatham neti, cattāri saccāni niddhāretvā yojetī ti attho. Dukkhaḍḍini hi bādhakā dibhāvato aññathā bhāvābhāvena bhūtāni saccasābhāvattā tathāni avisamvādanato avitathāni. Vuttaṃ h'etaṃ Bhagavatā: — *Cattār'imāni bhikkhave tathāni avitathāni anaññathāni ti* (S. V, p. 430). Tipukkhalam taṃ nayam āhū (18) ti yo akusalāmūlehi saṃkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhaṇo samvannaṇāviseso, taṃ tipukkhalā-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catūhi vipallāsehi. Kilese (19) ti kilissanti vibādheṇ ti kilesā saṃkiliṭṭhadhammā, saṃkilesapakkhan ti attho. Keci saṃkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādihi indriyehi. Saddhamme (19) ti paṭipattipaṭivedhasaddhamme vodānapakkhan ti attho. Etaṃ nayan (19) ti yo subhasaññādihi vipallāsehi sakalassa saṃkilesapakkhassa saddhindriyādihi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhaṇo samvannaṇāviseso, etaṃ nayavidū saddhammanayakovidā atthanayakusalā eva vā, sīhavikkīlitaṃ nayan ti vadanti ti attho.

Veyyākaraṇesū (20) ti tassa tassa atthanayassa yojanattam katesu, suttassa atthavissajjanesū ti attho. Ten' evāha: tahiṃ tahiṃ ti. Kusalākusalā (20) ti vodāniyā saṃkilesikā ca, tassa tassa nayassa disābhūtaḍḍhammā. Vuttā (20) ti suttato niddhāretvā kathiṭṭā. Manasā volokayate (20) ti te yathāvuttadhamme cittaṇ'eva ayam paṭhamā disā ayam dutiyā disā ti ādinā. tassa tassa

nayassa disābhūgena upaparikkhati, vicāreti ti attho. Olokayate te abahī ti pi pātho. Tattha te ti te yathā-vuttadhamme, abahī ti abbhantaram citte evā ti attho. Tam khu disālocanam āhū (20) ti olokayate ti ettha yad etam olokanam, tam disālocanam nāma nayam vadanti. Khū ti ca nipāto avadhāraṇe. Tena olokanam eva ayam nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādidisābhūgena upaparikkhitvā. Disālocanena (21) ti disālocananayena karaṇa-bhūtena. Yena hi vidhina tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evam vā ettha attho daṭṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtadhamme suddato niddhāretvā ti attho. Ukkhipiya yo samāneti ti pi paṭhanti. Tass' attho: yo tesam disābhūtadhammanam samānayanam karoti ti. Yan ti vā kriyāparāmasanam. Samāneti ti samam sammā vā āneti, tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kusalākusale tan tam nayadisābhūte. Ayam nayo (21) ti samāneti ti ettha yad etam tam nayadisābhūtadhammanam samānayanam, ayam aṅkuso nāma nayo ti attho. Etaṇ ca dvayam vohāra-nayo kamma-nayo ti vuccati.

Evam hāre naye ca niddisitvā idāni nesam yojanakka-mam dassento Solasa hārā paṭhamam ti ādim āha. Tattha paṭhamam solasa hārā yojetabbā ti vacanaseso. Hārasamvannanā paṭhamam kātabbā, byañjanapariyēṭṭhibhāvato ti adhippāyo. Disālocanato (22) ti disālocanena, ayam eva vā pātho. Aṅkusena hī (22) ti hi-saddo nipāta-mattam. Sesam uttānam eva.

Idāni yesam byañjanapadānam atthapadānaṇ ca vasena Dvādasa padāni suttam ti vuttam (p. 1). Tāni padāni niddisitum Akkharam padam ti ādim āha. Tattha apariyosite pade vanṇo akkharam pariyāyena akkharanato asaṅcaranato, na hi vanṇassa pariyāyo vijjati. Atha vanṇo ti ken' atthena vanṇo? Atthasamvannanattthēna. Vanṇo eva hi ittharakhanatāya aparāparabhāvena pavatto padā-dibhāvena gayhamāno yathāsambandham tan tam attham vadati. Ekakkharam vā padam akkharam. Keci pana

manasā - desanā - vācāya akkharanato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tam nāma-padam, ākhyāta-padam, upasagga-padam, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikam satvapadhūnam nāma-padam. Plusati vedayati vijānāti ti evam-ādikam kriyāpadhānam ākhyāta-padam. Kriyāvisesagahaṇanimittam pa iti evam-ādikam upasagga-padam. Kriyāya satvassa ca sarūpavisesappa-kāsanahetubhūtam evan ti evam-ādikam nipāta-padam. Byañjanan (23) ti saṅkhepato vuttam padābhīhitam attham byañjayati ti byañjanam. Vākyam. Tam pana atthato padasamudāyo ti dāṭṭhabbam. Padamattasavane pi hi adhikārādivasena labbhamānehi padantarehi anusandhūnam katvā atthasampatipattī ti vākyam eva attham byañjayati. Niruttan (23) ti ākārābhīhitam nibbacanam niruttam. Niddeso (23) ti nibbacanavitthāro niravasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro. Yadi evam, padato ākārasa ko viseso ti? Apariyosite vākye avibhajjamāne vā tadavayavo padam, uccāraṇavasena pariyosite vākye vibhajjamāne vā tadavayavo ākāro ti ayam etesaṃ viseso. Chaṭṭham vacanam chaṭṭhavacanam ākāro, chaṭṭhavacanam etassā ti ākārachatṭhavacanam (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vuttabbam ākārapadam niddesapadānantaram vadantena ākārachatṭhavacanan¹ ti vuttam, padānupubbikam pana icchantehi, tam byañjanapadānantaram eva kātabbam. Tathā hi vakkhati (p. 9): — Aparimāṇā byāñjanā, aparimāṇā ākāra ti byāñjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byāñjana-nirutti yo ca niddeso ti paṭhanti. Ettāva² byāñjanam sabban (23) ti yān' imāni akkharādīni nidditṭhāni, ettakam eva sabbam byāñjanam etehi asaṃgahitam byāñjanam nāma n'atthī ti attho.

Samkāsanā (24) ti saṃkhittena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyati dīpiyati ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāvīyamāno atthā-

¹ akāra°² corrected into evam tūva.

kāro gahito. Yasmā akkharehi suyyamānehi supantānaṃ viśesūdhānassa katattā padapariyosāne padatthasampaññipatti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti ti, akkharehi padehi ca ugghaṭeti ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajā ca uttānikammaṇi ca paññatti ca vibhajānuttānikamma paññatti (24). Tattha vibhajā ti vibhāgaka-
raṇaṃ. Ubhayenāpi niddisaṇaṃ āha. Idha purimaṇayen' eva byañjanākārehi niddisiyaṃno atthakāro dassito ti datṭhabbhaṃ. Uttānikammam pākāṭakaraṇaṃ. Pakārehi nāpanaṃ paññatti. Dvayenāpi paṇiniddisaṇaṃ katheti. Etthāpi nirutti-niddesa-saṅkhātehi byañjana-padehi pakāsiyaṃno atthakāro vutto, yo paṇiniddisiyati ti vuccati. Etehi (24) ti etehi eva saṅkāsa-nādi-vimuttassa desanāthassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghatanādi-kammam. Suttatthena hi desanāya pavattiyamānena ugghaṭitaññū-ādi-vineyyānaṃ cittasantānassa pabodhanakriyānibbatti. So ca uttatto saṅkāsa-nādi-ākāro ti. Tena vuttaṃ: attho kammaṇi ca niddiṭṭhaṇi ti.

Tipi (25) ti lingavipallāseṇa vuttaṃ, tayo ti vuttaṃ hoti. Navahi padehi (25) ti navahi koṭṭhāsehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacana-ssa catusaccapakāsanato atthanāyānaṃ ca catusaccayo-jaṇavasena pavattanato sabbo pālī-attho atthanāyattayasahito saṅkāsa-nādi-ākāravisesavutti cā ti.

Idani yathānidditthe desanā-hārādi-ke Nettipakaraṇassa padatthe sukhagahaṇattham gaṇanavasena paricchinditvā dassento Atthassa ti ādim āha. Tattha catubbisā (26) ti soḷasa hārā cha byañjanapadāni dve kammanāyā ti evaṃ catubbisā. Ubhayaṃ (26) ti cha atthapadāni tayo atthanāyā ti idam navavidham yathāvuttaṃ catubbisavi-dhañ cā ti etaṃ ubhayaṃ. Saṅkalayitvā (26) ti sam-piṇḍitvā. Saṃkhepayato ti pi pātho, ekato karontassā ti attho. Ettikā (26) ti etappamāṇā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evaṃ tetthimsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā patha-man ti nayehi pāṭhamam hārā samvaṇṇetabbā ti hāra-

nayānam samvaṇṇanākkamo dassito. Svāyam hāranayānam desanākkamen' eva siddho. Evam siddhe sati cāyam ārambho imaṃ atthaṃ dīpeti: Sabbe pīme hārā nayā ca iminā dassitakkamen' eva sutte samvaṇṇanāvasena yojo-tabbhā, na uppaṭipātiyā ti. Kim paṇ' ettha kāraṇaṃ, yad ete hārā nayā ca iminā 'va kamena desitā ti? Yadi pi nāyam anuyogo na katthaci anul-kame nivisati, api ca dhammadesanāya nissayaphalatadupā, asarirabbhūtaṇaṃ assādādiṇaṃ vibhāvana-sabhāvatthā pakatiyā sabbasuttā-nurūpā ti suviññeyyabhāvato paresaṃ ca samvaṇṇanā vi-sesānaṃ Vicaya-hārādīnaṃ paṭiṭṭhābhāvato paṭhamāṃ Desanā-hāro dassito . . .

Evam hārādayo sukhagāṇanāttham gāthābandhavasena p. 6. (fol. sarūpato niddisīvā idāni tesu hare tāva paṭiniddesavasena rev., last; but one, vibhajitum tattha katamo desanā-hāro ti ādi āradḍham.

Evam assādādayo udāharanavasena sarūpato dassetvā p. 7. (fol. idāni tattha puggalavibhagena desanāvibhāgaṃ dassetum rev., thi line), Tattha Bhagavā ti ādi vuttam. Tattha ugghaṭitaṃ ghaṭitamattam uddiṭṭhamattam yassa mldesa-paṭiniddesā na katā. Tam jānāti ti ugghaṭitaññū. Uddesamattena sappabhedam savitthāramattam paṭivijjhati ti attho. Ugghaṭitaṃ vā uccalitam utthapitaṃ ti attho. Tam jānāti ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanā-bhājanam saṅkamanto viya hoti, tam esa uccalitam eva jānāti ti attho. Calitam eva vā ugghaṭitaṃ. Sassaṭādi-ākārassa hi vineyyānaṃ āsayassa buddhāvenikā dhamma-desanā taṅkhaṇasahitā eva calanāya hoti. Tato param-parānuvattiya. Tatthāvaṃ ugghaṭite calitamatte yeva āsaye dhammam jānāti avabujjhati ti ugghaṭitaññū. Assa ugghaṭitaññussa nissaranam deseti. Tattha ken' eva tassa atthasiddhito? Vipāñcitaṃ vitthāritaṃ niddiṭṭham jānāti ti vipāñcitaññū. Vipāñcitaṃ vā mandam saṅikaṃ dhammam jānāti ti vipāñcitaññū. Tassa vipāñcitaññussa ādinavaṃ nissaraṇaṃ ca deseti. Nātisaṅkhepavittārāya desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddesena attham pāpetabbo ti neyyo. Mudindriyatāya

vā paṭilomagahaṇato netabbo anunetabbo neyyo. Tassa neyyassa assādaṃ ādinavaṃ nissaraṇaṃ ca deseti anava-sesetvā 'va desanena tassa atthasiddhito. Tatthāyaṃ pāḷi (P. P. p. 41): — *Katamo ca puggulo ugghaṭṭitaññū?*

Yassa puggalassa saha udāhaṭṭavelūya dhammābhisamāyo hoti, ayaṃ vuccati puggalo ugghaṭṭitaññū.

Katamo ca puggulo vipaṇcitaññū?

Yassa puggalassa saṃkhittena bhāsitaṃ vitthārena atthe vibhajiyaṃāne dhammābhisamāyo hoti, ayaṃ vuccati puggalo vipaṇcitaññū.

Katamo ca puggalo neyyo?

Yassa puggalassa uddeśato paripucchato yonisomanasi-karoto kalyāṇamitte serato bhajato payirupāsato anupubbena dhammābhisamāyo hoti, ayaṃ vuccati puggalo neyyo ti.

Padaparamo paṇ' ettha Nettīyaṃ paṭivedhassa abhā-janaṃ ti na gahito ti daṭṭhabbam.

* 8. (fol.
ap, rev,
ast line)

Evam paṭipadāvibhāgena vimeyyapuggalavibhāgaṃ das-setvā idāni tam nāpavibhāgena dassento¹ yasmā Bhaga-vato desanā yāva-d-eva veneyyavinayanatthā vinayaṃ ca nesam sutamayādinam tissannaṃ paññānaṃ anukkamena nibbattanaṃ yathā Bhagavato desanāya pavattibhāvavibhā-vanaṃ ca hāra-nayabyāparo, tasmā imassa hārassa samuṭ-thitappakāraṃ tava pucchitva yena puggalavibhāgadassa-nena desanābhājanam vibhajitva tattha desanāyaṃ desanā-hāraṃ niyojetukāmo tam dassetuṃ Svāyaṃ hāro kattha samuṭṭhito² ti ādim āha . . . Tatthā ti tasmim yathā-bhūte yathāpariyatte dhamme. Vimamsā ti pāḷiyā pāḷi-atthassa ca vimamsanapaññā. Sesam tassā eva vevacanaṃ. Sā hi yathāvuttavimamsane saṃkocaṃ anūpajjitvā ussa-hanavasena ussāhana, tulanavasena tulanā, upaparik-khanavasena upaparikkhā ti ca vuttā. Atha vā vimam-sati ti vimamsā. Sū padapadatthavicāraṇā paññā. Ussā-haṇā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasādhikā paññā. Tulanā ti padena padantaraṃ desanāya vā desanānantaraṃ tulayitvā saṃsandetvā gaha-

dassanto.

² The text has sambhavati.

napaññā. Upaparikkhā ti mahāpadese otāretvā pāliya pāliyatthassa upaparikkhanapaññā. Attahitaṃ parahitaṃ ca ākaṅkhaṇtehi suyyati ti sutam. Kālavacanīcchāya abhāvato yathā duddhan ti. Kiṃ pana taṃ ti? Adhikā-rato sāmattiyato vā pariyattidhammo ti viññāyati. Atha vā savanam sutam sotadvārānusārena pariyattidhammassa upadhāraṇam ti attho. Suteṇa hetunā nibbattā sutamayi. Pakārena jānāti ti paññā. Ya vimamsā ayup sutamayi-paññā ti paccakam viyojetabbam. Tathā ti yathā sutamayi-paññā vimamsādivipariyāyavati vimamsādivibhāgavati ca, tathā cintāmayi cā ti attho. Yathā vā sutamayi oramattika anavattitā ca, evam cintāmayi cā ti dasseti . . . Imesu dvisu paññāsu ti pi paṭhanti . . . Katham tattha paññā bhāvanāmaya ti? Bhāvanāmayaṃ eva hi taṃ nānam, paṭhamam nibbānadassanato pana dassanam ti vuttam ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekha sekhadhammā bhāvanābhūmi. Idāni ima tisso paññā pariyāyantarena dassetum Parato ghosā ti ādi vuttam. Tattha parato ti na attato aññato, Satthuto sāvakato vā ti attho. Ghosā ti tesam desanāghosato desanāpaccayā ti attho. Atha vā parato ghosā etassā ti parato ghosā yā paññā. Sā sutamayi ti yojetabbam.

Evam desanā-paṭipadā-nānavibhāgehi desanābhājanam vineyyattayam vibhajitvā idāni tattha pavattitāya Bhagavato dhammadesanaya desanā-hārāṃ niddhāretvā yojetum Sāyam dhammadesanā ti ādi āraddham.

Tatthā ti tassam catusaccadhammadesanāyam. Apa-rimāṇā padā, aparimāṇā akkharā ti uppaṭipātivacanā yebhuyyena padasaṅgahitāni akkharāni ti dassanattam. Padā akkharā byañjanā ti līṅgavipallāso kato ti dātthabbam. Atthassā ti catusaccasaṅkhātassa atthassa.

Evam akkharehi saṅkāseti ti ādinā channam byañjana-padānam byāpāram dassetvā idāni atthapadānam byāpāram dassetum So 'yam dhammavinayo ti ādi vuttam. Tattha sīlādiddhammo eva pariyatti-atthabhūto vinayanato

dhammavinayo. Ugghaṭṭiyanto ti uddisiyamāno. Tenā ti ugghaṭṭitaññūvinayena. Vipañciyanto ti niddisiyamāno. Vitthāriyanto ti paṇiniddisiyamāno.

10. (fol. 10, obv., 1st line bottom). Idam vuccati Tathāgatapadam itī pi ti ādisu idam sikkhattayasāṅgamaṃ sāsana¹brahmacariyaṃ Tathāgatagan²dhahatthino paṭipattidesanāgamanehi kilesagahanaṃ otta³ritvā gata⁴maggo ti pi tena gocarabhāvanāsevanāhi nisevi⁵tam bhajita⁶n ti pi tassa mahāvajiraññāsa⁷sabbāññutaññā⁸dantehi ārañjita⁹m tebhūmakadhammāna¹⁰m ārañjana¹¹ṭṭhāna¹²n ti pi vuccati ti attho. Ato c'etan ti yato Tathāgata¹³pa¹⁴dā¹⁵dibhāvena vuccati. Ato apen' eva kāraṇena Brahmuno sabbasattut¹⁶tama¹⁷ssa Bhagavato brahmaṃ vā sabbaseṭṭha¹⁸m cariya¹⁹n ti paññāyati.

10. (fol. 10, rev., 1st line). Anupāda¹-parinibbāna²ttha³tāya Bhagavato desa⁴nāya yāva⁵-d⁶-eva ariya⁷magga⁸sampāpa⁹na¹⁰ttho desa¹¹nā-hāro ti dassetu¹²m Kesam aya¹³m dhamma¹⁴desa¹⁵nā ti pucchitvā Yogīna¹⁶n ti aha. Catusacca¹⁷kamma¹⁸tthāna¹⁹bhāva²⁰nāya yutta²¹payutta²² ti yogi²³no. Te hi ima²⁴m desa²⁵nā-hāra²⁶m payojenti ti.

10. (fol. 10, obv., 1st line). Nava suttante ti suttageyyādike nava sutte.

10. (fol. 10, obv., 1st line but one). Yathā kim bhava¹ ti yena pakarena so vicayo pavatte²tabbo, tam pakāra³jāta⁴m kim bhava⁵ kim disa⁶m bhaveyyā⁷ ti attho. Yathā kim bhaveyya⁸ ti pi paṭho.

14. (fol. 14, rev., 1st line). Aya¹m pañho anusa²ndhi³m puccha⁴ti ti ananta⁵ra⁶gi⁷thāya⁸m (S. N. v. 1036) sotāna⁹m pari¹⁰yut¹¹thāna¹²anusaya¹³ppa¹⁴hāna¹⁵kiccena saddhi¹⁶m sati pañnā ca vuttā. Ta¹⁷m sutvā tappahāne pañnā-satisu ti¹⁸ṭṭhanta¹⁹su tāsam sanissa²⁰yena nā²¹marūpe²²na bhavita²³bbam. Ta²⁴thā ca sativa²⁵ṭṭam vaṭṭati eva²⁶. Kattha nu kho imāsa²⁷m sanissa²⁸yāna²⁹m pañnā-satīna³⁰m ase³¹sanirodho ti? Ima³²ñ adhippāyena aya³³m pucchā katā ti āha: aya³⁴m pañho | pa | dhātu³⁵n ti.

4. (2ghau, av., 3rd line bottom). Avijjāvasesū ti dassana¹maggena pahi²nāvasesū avijjā³ ti attho. Aya⁴ñ ca sesa⁵-saddo kāmacc⁶chando byāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evaṃ ete pi dhammā apāyagamaniyasabhāvē paṭharāmaggena pahiyanti evā ti. Avijjā niravasesā ti pi paṭho. Etthāpi yathāvuttesu kāmaccchandātipadesu pi niravasesasaddo yojetabbo. Sāvasesam hi purimamaggadvayena kāmaccchandādayo pahiyanti, itarehi pana niravasesan ti. Te-dhātuke imāni dasa saṃyojanāni ti ettha te-dhātuke ti saṃyojananam visayadassanam, tattha hi tāni saṃyojanavasena pavattanti.

Idaṃ khaye-nānan ti yena nānena hetubhūtena 'khiṇā me jāti' ti attano jātiyā khīṇabhāvam jānāti, idaṃ evaṃ paccavekkhanassa nimittabhūtaṃ arahattaphalañānam khaye-nānan nāna. 'Nāparāṃ itthattāyā ti pajānati' ti etthāpi yaṃ ti anetabbam. Yaṃ nāparaṃ itthattāyā ti pajānāti, idaṃ anuppāde-nānan ti. Idhapi pubbe vuttanayen' eva arahattaphalañānavasena attho yojetabbo. Atthasāliniyaṃ pana khaye-nānan kilesakkhayakare-ariyamagge-nānan ti vuttam (cf. Asl. p. 409). Anuppāde-nānaṃ paṭisandhivasena anuppādebhūte taṃ taṃ magga-vajjhakilesanam anuppādapariyosāne uppaṃne ariyaphale-nānan ti vuttam. Idha pana ubhayaṃ pi arahattañānavasen' eva vibhaddam.

Sā pajānanatṭhena paññā ti yā pubbe sotānaṃ pi-dhānakiccā vuttā paññā, sa pajānanasabhāvēna paññā, itarā pana yathādiṭṭhaṃ yathāgahitaṃ arammanam api-lāpanatṭhena ogāhanatṭhena sati ti. Evaṃ paññā c'eva sati cā ti padassa attham vivaritvā nāmarūpan ti padassa attham vivaranto tattha Ye pañcupādānakkhandhā, idaṃ nāmarūpan ti āha.

Yā imesu catūsu indriyesū ti imesu sati-ādisu catūsu indriyesu nissaya-paccayatāya adhiṭṭhānabhūtesu taṃ saha-jātā eva yā saddahanā. Imehi catūhi indriyehi ti pi pāli. Tassā imehi catūhi indriyehi sampayuttā ti vacanaseso.

12. (fol. 12b, obv., 4th line). Idam pahānan ti vikkhambhanapahānasādhako samādhi pahānan ti vutto, pajahati etenā ti katvā. Padhānan ti pi pātho, aggo ti attho.

13. (fol. 13b, obv., 4th line bottom). Te (sankhārā) hi yāva bhāvanānibbatti, tāva ekarasena saraṇato saṃkappetabbato ca sarasaṃkappā ti vuttā.

14. (fol. 14a, second line). Na kevaḷaṃ catuttha-iddhipāde eva samādhi nāṇamūlako, atha kho sabbo pi ti dassetum Sabbo samādhi nāṇamūlako nāṇapubbaṅgamo nāṇānuparivatti ti vuttaṃ. Yadi evaṃ, kasmā? So eva vimamsāsamādhi ti vutto ti vimamsaṃ jeṭṭhakaṃ katvā pavattitattā ti vutto vāyam attho. Tattha pubbaḥagapaññāya nāṇamūlako adhigamapaññāya nāṇapubbaṅgamo, paccavekkhaṇapaññāya nāṇānuparivatti. Atha vā pubbaḥagapaññāya nāṇamūlako upacārapaññāya nāṇapubbaṅgamo, appanāpaññāya nāṇānuparivatti, upacārapaññāya vū nāṇamūlako appanāpaññāya nāṇapubbaṅgamo abhiññāpaññāya nāṇānuparivatti ti vedittabbaṃ.

Yathā pure ti yathā samādhissa pubbenivāsanussati-nāṇānuparivattibhāvena pure pubbe atitāsu jātisu asaṃkheyyesu pi samvaṭṭavivaṭṭesu attano paresaṃ ca khandhaṃ khandhapatibandhaṃ ca duppaṭivijjhaṃ nāma n'atthi, tathā pacchā samādhissa anagataṃ saññānuparivattibhāvena anāgatāsu jātisu asaṃkheyyesu pi samvaṭṭavivaṭṭesu attano paresaṃ ca khandhaṃ khandhupanibandhaṃ ca duppaṭivijjhaṃ nāma n'atthi ti attho. Yathā pacchā ti yathā samādhissa cetopariyañāṇānuparivattibhāvena anāgatesu sattaṃ divasesu parasattānaṃ cittaṃ duppaṭivijjhaṃ nāma n'atthi, tathā pure atnesu sattaṃ divasesu parasattānaṃ cittaṃ duppaṭivijjhaṃ nāma n'atthi ti attho. Yathā divā ti yathā divasabbhāge suriyālokena andhakārassa vidhamitattā cakkhumantānaṃ sattānaṃ āpāthagataṃ cakkhuviññeyyaṃ rūpaṃ suviññeyyaṃ, tathā rattin ti tathā rattibhāge caturaṅgasamānāgate pi andhakārevattamāne samādhissa dibbacakkhuññāṇānuparivattitāya duppaṭivijjhaṃ rūpāyatanaṃ nāma n'atthi. Yathā ratti tathā divā ti yathā ca rattiyaṃ tathā divā pi atisukhu-

mam kenaci tirohitam yañ ca atidūre, tam sabbam dup-
paṭivijjham nāma n'atthi. Yathā ca rūpāyatanā vuttam,
tathā samādhissa dibbasotañānānuparivattitāya saddāya-
tane ca netabbam. Ten'evūha: Iti vivaṭena celasā ti ādi.

Sekhāsekhavipassanāpubbaṅgama; ahānayogena p.17. (fol. ni
obv., first
line). ti sekhe aseke vipassanāpubbaṅgamapahānena ca pucchā-
nayogena pucchavidhinā ti attho.

Bhagavato ca nepakkaṃ ukkamsapāramipattam anāva- p.17. (fol. ni
obv., last
line). ranañānadassanena dipetabban ti anāvaranañānam tāva
kammadvārabhedehi vibhajitvā sekhāsekhapaṭipadam das-
setum Bhagavato sabbam kāyakammaṃ ti ādi vuttam.
Tena sabbattha appaṭihatañānadassanena Tathāgatassa
sekhāsekhapaṭipattidesanā kosallam eva vibhāveti.

Tatr' idam opammasamsandanam: — Puriso viya sabba- p.18. (fol. ni
rev., third
line from
bottom). loko tārakarūpāni viya cha ārammaṇāni. Tassa purisassa
tārakarūpānam dassanam viya lokassa cakkhuvinnānādili
yathāraham chālārammaṇajānanam. Tassa purisassa tārā-
karūpāni passantassāpi 'ettakāni satāni ettakāni sahasāni'
ti ādinā gaṇanasāṅketena ajānanam viya lokassa rūpādi-
ārammanam, kathañci jānantassāpi aniccādi-lakkhaṇatta-
yānavabodho ti. Sesam pakkaṃ eva.

Dhammānam salakkhane-ñāṇam ti rūpārūpadham- p.20. (fol. ni
obv., first
line). mānam kakkhalaphusanādi-salakkhane-ñāṇam. Tam pana
yasmā sabbam neyyahetu-hetuphalabhedato duvidham eva
hoti, tasmā dhammapatisambhidā atthapaṭisambhidā cā ti
niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo. p.20. (fol. ni
obv., last
line). Dhammakusalo ti paccayadhammesu kusalo. Pāli-attha-
pāli'-dhammā vā atthadhammā. Kalyāṇatākusalo ti
yuttatākusalo, catunayakovido ti attho, desanā-yuttikusalo
vā. Phalatākusalo ti khīṇāsavaphalakusalo. Āyakusalo
ti ādisu āyo ti vaḍḍhi. Sā anattahānito atthupattito
ca duvidhā. Apāyo ti avaḍḍhi. Sā pi atthahānito

anattuppattito ca duvidhā. Upāyo hi sattānaṃ accūyike kicce vā bhaye vā uppanne tattha tikicchanasamattam thānuppattikāraṇaṃ. Tassa kusalo ti attho. Khināsavo hi sabbaso avijjāya pahinattā paññāvepullapatto etesu āyādisu kusalo ti. Evaṃ asekhassa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato¹ ti āha.

20. (fol. 10v, v., fourth line from bottom). Idāni yathānidittham sekhāsekhapaṭipadam nigamanto Imā dve cariyā ti ādim āha.

21. (fol. 10v, 10v., third line from bottom). Tattha āhacca vacanaṃ ti Bhagavato thānakaraṇāni āhacca abhihantvā pavattavacanam, sammāsambuddhena sūmam desitasuttan ti attho. Anusandhivacanan ti sāvakaabhāsitaṃ. Tam hi Bhagavato vacanam anusandhetvā pavattanato anusandhivacanan ti vuttan ti. Nitatthan ti yathārutavasena natabbattham. Neyyatthan ti niddhāretvā gahetabbattham. Samkilesabbhūgiyan ti ādinaṃ attho paṭṭhānavaravannanāyaṃ avibhavissati (cf. p. 128 sq.). Yasmā pana Bhagavato desanā soḷasavidhe sūsanapaṭṭhāne ekam bhagam abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

21. (fol. 10v, 10v., last line but one). Yasma panāyaṃ yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-haram vibhaganto tassa lakkhaṇaṃ tāva upadisitum Cattaro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādayo mahante apadisitvā vuttani mahakaraṇāni ti attho. Atha vā mahāpadesā ti mahā-okāsa, mahantāni dhammassa paṭiṭṭhānāni ti vuttan hoti. Tatrāyaṃ vacanetiho. Apadissati ti apadeso. Buddho apadeso etassā ti buddhāpadeso. Esa nayo sesesu pi.

21. (fol. 10v, 10v., fifth line). Tāni padabyañjanāni ti kenaci ābhatasuttassa padāni byañjanāni ca. Atthapadāni c'eva byañjanapadāni

¹ sampannāgato.

cā ti attho. Samvannakena vā samvannanāvasena āhariyamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanam ekagūthamattam pi saccavinimuttam n'atthi, tasmā Sutte ti padassa attham dassetum Catūsu ariyasaccesu ti vuttam. Atthakathāyam pana tini piṭakāni Suttam ti vuttam. Tam iminā Netti-vacanena aññadatthu samsandati c'eva sameti cā ti datthabbam, yava-d-eva anupadā-parinibbanatthā Bhagavato desanā.

p. 22. (folded obv., third line from bottom).

Idāni yadattham idha cattāro mahāpadesā-ābhata. tam dassetum Catuhi mahāpadesu ti ādi vuttam.

p. 22. (1. line obv., last line).

Idāni tam yuttiniddhāranam dassetum Pañham pucchitena ti ādi āradham.

p. 22. (fol. 1st, rev., fourth line)

Tattha icchanti tāya ārammanāni ti iccha, tanhāyanatthena tanhā. piḷājananato daruddhāranato ca visapittam sallam viyā ti sallam, santāpanatthena dhūpayanā, akaddhanatthena siṅghasotā saritā viyā ti saritā, allatthena vā saritā.

p. 24. (fol. 1st, rev., third line from bottom)

Santāni smehitāni ca somanassāni bhavanti jantuno ti (Dhp. v. 341 a)

hi vuttam. Allāni c'eva siniddhāni cā ti ayam h'ettha attho. Visattikā ti visatā ti visattikā, visatā ti visattikā, visala ti visattikā, visakkatā ti visattikā, visamvādikā ti visattikā, visamharatī ti visattikā, visamulā ti visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā, visatā vā pana sā tūnā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gane visatā vitthatā ti visattikā. Sinehanavasena sineho, nānāgatissu kilamathuppādanena kilamatho, paliveṭhanatthena latā viyā ti lata.

Latā ubbhijja tiṭṭhatī ti (Dhp. v. 340 b)

hi vuttam. Maman ti maññanavasena maññanā, duragatam pi ākaddhitvā bandhanatthena bandho, āsisanatthena āsā, ārammanarasam pātukāmatāvasena pipāsā, abhinandanatthena abhinandanā.

¹ vedhanatthena; from icchanti to vuttam cf. Asl. p. 363 sqq.

p. 25. (fol. 45b, obv., 5th line). Yāvatikā nāṇassa bhūmi ti samvappantassa ācari-
yassa yaṃ nāpaṃ paṭibhānaṃ, tassa yattako visayo.

p. 25. (fol. 45b, rev., third line). Nimittānusāri ti saṅkhāranimittānusāri, tena ten'
evā ti niccādisu yaṃ yaṃ pahinaṃ, tena ten' eva nimittena.

p. 27. (fol. 45b, obv., third line from bottom). Tattha yasmā idaṃ inassa padaṭṭhānaṃ idaṃ imassa
padaṭṭhānaṃ ti tesam tesam dhammānaṃ padaṭṭhānabhū-
tadhammavibhāvanalakkhaṇo padaṭṭhāno-hāro, tasmā pa-
vattiya mūlabhūtaṃ avijjāya ādipaṃ katvā sabhāvadhammā-
naṃ padaṭṭhānaṃ āsannakāraṇaṃ niddhārento avijjāya
sabhāvaṃ niddisati: sabbaḍḍhammayāthāva-asamapaṭivedha-
lakkhaṇaṃ avijjā ti. Tass' attho: — Sabbesaṃ dhammā-
naṃ aviparitasabhāvo na samapaṭivijjhiyati etena ti sabba-
dhammayāthāva-asamapaṭivedho. So lakkhaṇaṃ etissā ti
sā tathā vuttā. Etena dhammasabhāvapaticchādanalakkhaṇā
avijjā ti vuttaṃ hoti. Atha vā sammāpaṭivedho samapaṭi-
vedho, tassa paṭipakkho āsamapaṭivedho. Kattha pana so
samapaṭivedhassa paṭipakkho ti? āha: sabbaṃ | pa | lak-
khaṇa ti.

p. 32. (fol. 46b, obv., fourth line from bottom). Tesu anulomato paṭiccasamuppādo yathā dassito sarāga-
sadosa-samoha-samkilesapakkhena hātabbo ti vutto, paṭi-
lomato pana paṭiccasamuppādo Yo avijjāya tveva asesavi-
rāganirodhā ti ādinaṃ paṭiyam vutto, taṃ sandhāya vitarāga-
vitadosa-vitānaha-ariyaadhammena hātabbo ti vuttaṃ.

p. 32. (fol. 46b, obv., last line but one). Tattha kiccato ti paṭhavi-ādinaṃ phassādinaṃ ca
rūpārūpadhammanam sandhāraṇasāṅghaṭṭanādi-kiccato
tesam tesam vā paccayadhammānaṃ taṃ taṃ paccayup-
pannadhammassa paccayabhava-saṅkhātakiccato, lakkha-
ṇato ti kakkhalaphusaṇādi-sabhāvato, sāmānānato ti
ruppana-namanādito amiccāditato khandhāyatanādito ca,
cutupapātato ti saṅkhatadhammānaṃ bhaṅgato uppā-
dato ca, samānanirodhato samānuppādato cā ti attho.
Ettha ca saḥacaraṇaṃ samāna-hetutā samānaphalatā samā-
nabhūmitā samānavisayatā samānārammanatā ti evam-ādayo
pi ca saddena saṃgahitā ti daṭṭhabbaṃ.

Nāmaso ti paṭhavi phasso khandhā dhātu Tisso Phusso p. 33. (fol. o rev., last line but one).
 ti¹ evam-ādinamavisesena nāṇaṃ pavattati, ayam sabhāva-
 nirutti nāma. Paṭhavi ti hi evam-ādikam saddaṃ gahetvā
 tato paraṃ saṅketadvārena tadatthapaṭipatti tan taṃ
 aniyatanāmapaññattigahanavasān² eva hoti ti.

After having paraphrased the passage beginning with p. 33. (fol. cau, obv., third line from bottom).
 na ca paṭhaviṃ² nissāya, the Commentary adds: — Vut-
 taṃ h'etaṃ:

Namo te purisājañña namo te purisuttama
 yassa tenābhijānāma kim tvaṃ nissāya jhāyati ti,
 thus pointing clearly to A. V, p. 325 sq., where this stanza
 occurs.

Evam yathānikkhittāya desanāya padatṭhānavasena p. 41. (fol. cau, obv., last line but one).
 atthaṃ niddhāretvā idāni taṃ sabhāga-visabhāgadhamma-
 vasena āvaṭṭetukāmo tassa bhūmin dassetum Ayuñjantā-
 naṃ vā sattānaṃ yoge yuñjantānaṃ vā ārambho³ ti ādim
 āha. Tass' attho: — Yoge bhāvanāyam taṃ ayuñjantānaṃ
 vā sattānaṃ aparipakkaññānānaṃ vāsanābhāgena āyatim
 pi jānanatthaṃ ayam desanā ārambho³ yuñjantānaṃ vā
 paripakkaññānānaṃ ti.

Tatthā ti tasmiṃ yathāvutte samatthe sati.

p. 42. (fol. cau, obv., third line fr. bottom).

Evam vodānapakkhaṃ nikkhapitvā tassa visabhāgadham- p. 42. (fol. cau, rev., first line).
 mavasena sabhāgavasena cāvattanaṃ dassetvā idāni sam-
 kilesapakkhaṃ nikkhapitvā tassa visabhāgadhammavasena
 sabhāgavasena ca āvattanaṃ dassetum Yathā pi mūle ti
 gātham āha.

Idāni na kevalaṃ niddhāriteh'eva visabhāga-sabhāga- p. 43. (fol. cau, rev., last line but one).
 dhammehi āvattanaṃ, atha kho pāli-āgatehi pi tehi

¹ Tissa and Phussa seem to have been favourite examples,
 cf. V. V. A. p. 349; Asl. p. 392.

² paṭhavi. ³ ārambho.

āvattanam āvatta-hāro ti dassanattham Sabbapāpassa akaraṇan ti gātham āha.

p. 44. (fol. chā, rev., fourth line from bottom). Atitena vā¹ Vipassinā bhagavatā yathādhiḡatam desita-bhāvaṃ sandhāya Atitassa maggassā ti vuttam². Vipassino hi ayam bhagavato sammāsambuddhassa pātimokkhuḡde-sagāthā ti.

p. 44. (fol. chā, obv., first line) Imāni pāli-āgatadhammānaṃ³ sabhāga-visabhāḡadham-māvatṇanavasena niddharitāni cattāri saccāni puna pi pāli-āgatadhammānaṃ sabhāga-visabhāḡadhammāvatṇanena āvatta-hāram dassetum Dhammo have rakkhati ti gātham āha.

p. 47 (fol. chā, rev., second line) Tikkhatū ti tikhiṇatā. Sā ca kho na satthakassa viya nisitakarapaṇatā, aṇa kho indriyānaṃ paṇubhāvo ti dassetum Adhimattatā ti āha. Naṇu ca ariyamaggo attanā pahā-tabbakilese anavasesaṃ samuḡchindati ti atikhiṇo nāma n'atthi ti? Saccam etaṃ. Tathā pi no ca yathā diṇṇhi-ppattassā ti vacanato saddhā-vimutti-diṇṇhi-ppattānaṃ kile-sappahānaṃ paṇi atthi kāci viḡesanaṇṇatā ti sakkā vattum. Ayam paṇa viḡeso na idhāḡhippeto sabbupaṇattisaṃatikka-manassa adhiṇṇpetatā. Yaṃnā paṇa ariyamaggeṇa odhiḡo kileḡā paḡiyanti taṇ ca neḡaṃ tatha paḡānaṃ magga-dhammesu indriyānaṃ aṇiṇavapaṇavapaṇavataṇavata-mabhāveṇa hoṇi ti yo vaḡirupaṇadhammesu matthakappaṇ-tānaṃ⁴ aggaṃaggaḡadhammānaṃ paṇutāmaḡbhāvo, ayam idha maggassa tikkhatā ti adhiṇṇpetā. Ten' evāha: ayam dhammo suciṇṇo sabbāḡi upaṇattiḡi rakkhati ti.

p. 48. (fol. chā, rev., first line). So ti yo vāsaṇābhāḡiya-suttasaṃmaṇaṇiḡḡāḡako⁵ so.

p. 49. (fol. chā, rev., second line from bottom). Imāni cattāri suttāni ti imesaṃ suttānaṃ — vāsaṇā-bhāḡiya-nibbedhabhāḡiyānaṃ — vakkhaṃāṇāṇi ca saṃkile-sabhāḡiya-asekhabhāḡiyānaṃ vasaṇa cattāri suttāni.

¹ The other explanation of the words atitassa maggassa takes magga in the sense of ariyamagga, aṇṇaṇṇikamagga.

² Cf. Dh. A. p. 344. ³ āgatā^o ⁴ mattaka^o ⁵ saṃpaṇaṇi^o

Yojetabbāni¹ ti etena vicaya-hāra-yutti-hāra²-vibhatti-hārassa parikkammatthānan ti dasseti. p. 48. (fol. chī, obv., first line).

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesam kilesabhāgiya-asekhabhāgiyabhāvehi sādharāṇāsādhāranabhāvehi vibhajitum Tattha katame dhammā sādharāṇā ti ādi āraaddham. p. 49. (fol. chī, obv., second line).

Sabbā sū vitarāgehi sādharāṇā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibba ihāro brahmavihāro — paṭhamajhānasamāpattihi evam-ādīhi pariyāyehi sādharāṇa. Kusalā samāpatti pana iminā pariyāyena siyā asādhāraṇā. Imam pana dosam passanta keci Yam kiñci | pa | sabbū sā avitarāgehi sādharāṇā ti pathanti . . . Yathā micchattaniyatānaṃ amiyatānaṃ ca sādharāṇā ti vuttaṃ, evam sādharāṇā dhammā na sabbasattānaṃ sādharāṇatāya sādharāṇā. Kasmā? Yasmā aññamaññaṃ paramparaṃ sakamsakaṃ visayaṃ nātivattanti, patiniyatam hi tesam pavattitthānaṃ, itarathā tathā vohāro eva na siyā ti adhippāyo p. 49. (fol. chī, rev., first line).

Evam nāmanayehi dhammavibhattiṃ dassetvā idāni bhū-mivibhattiṃ padaṭṭhanavibhattiṃ ca vibhajitvā dassetuṃ Dassanabhūmi ti ādim āha. p. 50 (fol. chv., fourth line from bottom).

Atthanippattipatipālanā³ ti jāya icchitassa atthassa nibbattiṃ (sic!) patipāleti āgameti, jāya vā nippannaṃ p. 53. (fol. chv., rev., last line).

¹ The subject to yojayitabbā of the text, of course, is suttāni, and the sense must be: -- They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the vicaya-, yutti- and vibhatti-hāra, and according to phala, sila, and brahmācariya, and in this manner these (same) four Suttas are to be united.

² hāra. ³ All MSS. have nippatti (= skr. nispatti), none has nibbatti (= skr. nirvṛtti). Both words have about the same meaning, but, since in Sinhalese MSS. nibbatti is always or nearly always written with bb, not with pp, as often occurs in Burmese MSS., I have preferred nippatti (in Childers s. v. nipphatti, which, however, is seldom

attham paṭipāleti rakkhati, ayam abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāmā ti attho. Tam attha-nippattim sattasaṅkhārasena vibhajitvā dassento Piyaṃ vū ṇātin ti ādim āha. Tattha dhamman ti rūpādi-ālam-banadhammam.

p. 54. (fol. chai, rev., fourth line fr. bottom). Yathā ca buddhānussatiyaṃ vuttan ti yathā. buddhānussati-niddese¹ Iti pi, and so on.

p. 57. (fol. cham, obv., third line). Idam vuttaṃ hoti: — Yā desanā-hārādayo viya assā-dādi-padatthavisesaniddhāraṇaṃ akatvā Bhagavato sābhā-vikadhammakathāya desanā. Yā tassā paññāpanā, ayam paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathāhippetam attham nikkhipati ti nikkhepo, tassa cāyaṃ hāro dukkhādi-saṅkhāte bhāge pakārohi ṇāpeti, asaṅkarato vā ṭhapeti, tasmā nikkhepa-paññatti ti vutto.

p. 59. (fol. cham, obv., third line). Āhaṭṭanāpaññatti ti niharanāpaññatti. Āsāṭikānan ti gunnaṃ vaṇesu nilamakkhikāhi ṭhapita-aṇḍakā āsāṭikā nāma. Ettha yassa uppannā tassa sattassa anayabyasana-hetutāya āsāṭikā viyā ti āsāṭikā kilesā. Tesam āsāṭikānaṃ abhinighātapaññatti samugghātapaññatti.

p. 62. (fol. chāh, rev., second line). Bhabbarūpo va dissati ti vippannājjhāsāyo pi mā-yāya sātheyyena ca paṭicchaditasabbhāvo bhabbajātikaṃ viya attānaṃ dasseti.

p. 63. (fol. ja, iv., second line). Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādini. Ayaṃ indriyeḥi oṭaranā ti asekhāya vimuttiyā niddhā-riteḥi saddhādiḥi indriyeḥi samvaṇṇanāya oṭaraṇā. Pañ-cindriyāni vijjā ti sammāsaṅkappo viya sammādiṭṭhiyā upakārakattā paññakkhandhe saddhādini cattāri indriyāni vijjāya upakārakattā samgaṇhanavasena vuttāni.

written with pph in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of paṭipālanā, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.

¹ Cf. Mahāvastu I, p. 163, 11.

Dhammadhātusaṅgahitā ti aṭṭhārasa dhātūsu dham-
madhātusaṅgahitā. p. 64. (fol.
rev., last
line).

Yadi pi pabbe vitarāgatā asekhāvimutti dassitā, tassā
pana paṭipattidassanattam Ayam aham asmī ti anānu-
passī ti dassanamaggo idha vutto ti imam attham dassa-
tum Ayam aham asmī ti anānupassī¹ ādi vuttam. p. 64. (fol.
rev., first
line from
bottom).

Atthi ti pi na upeti ti sassato attā ca loko cā ti
pi tanhādītthi-upāyena² na upeti na gāhīti. N'atthi ti
asassato ti. Atthi n'atthi ti ekaccam sassatam ekaccam
asassatan ti. Nev'atthi no n'atthi ti amarāvikkhepa-
vasena. p. 66. (fol.
obv., second
line from
bottom).

No ca ārambhan³ ti na tāva ārambham³ sodheti
ñātum icchitassa atnassa apariyositattā. p. 70. (fol.
rev., last
line).

Suddho ārambho³ ti ñātum icchitassa atthassa
pabodhitattā sodhito ārambho³ ti attho. Aññānapakkhan-
dānam dvelhakajātānam vā lutvā pucchana-kāle pucchitā-
nam pucchāvisayo avijatam mahāgahanam viya mahāduggam
viya ca andhakāram avibhūtam hoti. Yadā ca Bhagavatā
paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi
nijjatam nigumbham katvā pañhe vissajjite mahatā gan-
dhahatthina abhivhavitvā obhaggapadālito gahanapadeso
viya vigatandhakāro vibhūto upaṭṭhahamāno visodhito
nāma hoti. p. 71. (fol.
rev., last
line).

Saggaṃ gameti ti saggagāminiyo. p. 73. (fol.
obv., last
line).

Evam paṭikūlamanasikāram dassetvā puna tattha samma-
sanacāram pūlivasen' eva dassetum Tenāha Bhagavā: —
Yā c'eva kho panā ti ādim āha. p. 75. (fol.
obv., last
line).

Evam sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāram
dassetvā idāni avijjā-vijjādinam pi vasena tam dassetum
Avijjā ti ekattatā ti ādi vuttam. p. 78. (fol.
rev., first
line).

¹ °passati.

² upayena.

³ ārabbh°

76. (fol. ju, 1st line). Yathā nagaradvāre palighasaṅkhātāya laṅgiyā patitāya manussānaṃ nagarapaveso pacchijjati, evaṃ eva¹ yassa sakkāya nagāre ayaṃ patitā tassa nibbānasampāpakam nānagamanam pacchijjati ti avijjālaṅgi nāma hoti.

76. (fol. ju, 2nd line from bottom). Aniccādinam vibhāvanavasena vebhabyā . . . uppatha-paṭipanne sindhave vidhi-āropanattham patodo viya uppathe dhāvanakūṭacittam vidhi-āropanattham vijjhati ti patodo viyā ti patodo.

77. (fol. je, 4th line). Saraṇo samādhī ti akusalacittekaggatā, sabbo pi vā sūsavō samādhī. Araṇo samādhī ti sabbo kusalābya-kato samādhī, lokuttaro eva vā. Saverō samādhī ti paṭighacittesu ekaggatā. Avero samādhī ti mettāceto-vimutti. Anantaraduke pi es' eva nayo. Sāmisō samādhī ti lokiya-samādhī, so hi anātikantavattāṃsa-lokaṃ-satāya sāmiso. Nirāmisō samādhī ti lokuttaro samādhī. Sasaṅkhārasamādhī ti dukkha-paṭipado dandhabhīṇo sukhā-paṭipado ca dandhabhīṇo, so hi sasaṅkhārena sa-ppayogena cittaṇa paccanikadhamme kicchena kasirena niggaḥetvā adhigantabho. Itaro asaṅkhārasamādhī. Ekam-sabbhāvito samādhī ti sukkhavipassakassa samādhī. Ubhayamsabbhāvito samādhī ti samathayānikassa samādhī. Ubhatobhavitabhāvano samādhī (sic!) ti kāyasakkhino ubhatobhāgavimuttassa ca samādhī, so hi ubhayatobhagehi ubhayatobhavitabhāvano.

77. (fol. je, 1st line). Agāḥapaṭipadā ti kāmānaṃ orohanapaṭipatti, kāmā-sukhānuyogo ti attho. Nijjhāmapaṭipadā ti kāmassa nijjhāpanavasena khedanavasena pavattā paṭipatti, attaki-lamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu padhānakaraṇakāle sītādiṃ asahantassa paṭipadā. Tāni na kkhāmati ti akkhamā, sahanatassa pana tāni kkhāmati ti khamā, uppannam kāmavitakkaṃ nādhivāseti ti ādinā nayena micchāvitakke sameti ti samā, manacchatthāni indriyāni dameti ti damā paṭipadā.

¹ evaṃ.

Idāni tāva ekattavemattatāvisaye niyojetvā dassetum p. 78. (fol. rev., secō line from bottom).
Sutte vā veyyākaraṇe vā ti ādi vuttam.

Evam bāhiram hetu-paccayavibhāgam dassetvā idāni p. 79. (fol. j obv., las line).
ajjhāttikam dassetum Ayam hi samsāro ti ādi vuttam.
Tattha avijjā avijjāya hetū ti vutte Kim ekasmiṃ cittap-
pāde anekā avijjā vijjanti ti āha: Purimikā avijjā pacchi-
mikāya avijjāya hetū ti. Tena ekasmiṃ kale hetu-phala-
nam samavadhanam n'atthi ti etam ev' attham samattheti.

Idāni yasmā kāraṇam purikkhāro ti vuttam, kāraṇa- p. 79. (fol. j rev., secō line from bottom).
bhāvo ca phalāpekkhāya, tasmā karaṇassa yo karaṇabhāvo
yathā ca so hoti, yaṃ ca phalam yo ca tassa viśeso, yo
ca kāraṇa-phalānam sambandho, tam sabbam vibhāvetum
Avūpacchedattho ti ādi vuttam . . . Yo phalabhūto aññassa
akāraṇam hutva nirujjhati, so vupacchinno nāma hoti,
yathā tam arahato cuticittam. Yo pana attano anurupassa
phalassa hetu hutvā nirujjhati, so anupacchinno eva nāma
hoti. Hetu-phalasambandhassa vijjāmanattā ti āha: Avū-
pacchedattho santati-attho ti.

Kasma paṇ' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81 (fol. j obv., first line).
Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito
ti? Saccam etam. Idha pana padaṭṭhāna-vevacanagahana-
bhāvanā-pahānānam adhiṭṭhanavisayadassanattān c'eva
tesam adhiyacanavibhāgadassanattān ca. Evaṃ hi bhā-
vana-pahānāni suvinnēyyāni honti sukarani ca paññāpetum.

Evam suparikānamakatāya bhūmīyā nānāvannaṇi mutta- p. 85. (fo. jam, obv. third line from bottom).
pupphāni pakiranto viya susikkhitasippacariyavicāritesu
surattasuvannālankāresu nanāvidharaṃsijālamujjalani vivi-
dhāni maṇiratanaṇi bandhanto viya mahāpaṭhavim pari-
vattitvā pappāṭakojam khādāpento viya yojanikamadhu-
gaṇḍam piṭitvā sumadhurasam pāyento viya ca āyasmā
Mahākaccano nānāsuttapadese udāharanto soḷasa hāre
vibhajitvā idāni te ekasmiṃ yeva sutte yojetvā dassento
hārasampātavāraṃ ārabhi, ārabhanto ca yāyam niddesavāre.

p. 86. (fol. 86, obv., 1st line) Tesu saññāvipallāso sabbam uda ko? Aniccādikassa visa-
yassa micchāvasena upatthitākāragahanamattam migapo-
takānam tinapurisakesu puriso ti uppannasaññā viya.
Cittavipallāso tato balavataro, amaṇi-ādike visaye maṇi-
ādi-ākārena upatthahanto tathā sannitthānam viya niccā-
dito sannitthānamattam. Diṭṭhivipallāso pana sabbabala-
vataro: yaṃ yaṃ ārammaṇaṃ yathā yathā upatthāti,
tathā tathā naṃ sassatādivasena 'idam eva saccaṃ mogham
aññan' ti abhinivisanto pavattati. Tattha saññāvipallāso
cittavipallāsassa kāraṇaṃ, cittavipallāso diṭṭhivipallāsassa
kāraṇaṃ hoti.

p. 86. (fol. 86, rev., 2nd line) Puna mūlakāraṇavasena vipallāse vibhajitvā dassetum
Dve dhammā cittassa samkilesā ti ādin āha.

p. 87. (fol. 87, obv., 3rd line) . . . idāni vicaya-hārasampātā dasseto yasmā desanā-
hārapadutthavicayo vicaya-hāro, tasmiṃ desanā-hāre vipallā-
sahetubhāvena niddhāritāya tanhaya kusalaḍḍi-vibhāgapavi-
cayamukhena vicaya-hārasampātā dassetum Tattha taṇhā
duvidhā ti ādi āradham.

p. 87. (fol. 87, obv., 1st line) Tattha so ti adhigatacatutthajhāno yogi, tatthā ti
tasmiṃ catutthajhāne adhiṭṭhānabhūte.

p. 88. (fol. 88, obv., last line) Santato manasikaroti ti aṅgasantatāya pi āramma-
ṇasantatāya pi santā ti manasikaroti. Yato yato hi ārup-
pasamāpattim santato manasikaroti, tato tato rūpāvacara-
jhānaṃ avūpasantaṃ hutvā upatthāti, ten' evāha: Tassa
uparimam | pa | saṇṭhahati.

p. 88. (fol. 88, obv., 4th line) Ettāvata paññāvimutti ti vuttassa arahattaphalassa
samādhimukhena pubbhāgapatipadaṃ dassetvā idāni
arahattaphalasamādhim dassetum So samādhī ti ādi
vuttam . . . Pubbe vuttassa ariyamaggasamādhissa phala-
bhūto samādhī pañcavidhena veditabbo, idāni vuccamānehi
pañcahi paccakkhaṇānehi attano paccavekkhitabbakāra-
saṅkhātena pañcavidhena veditabbo.

Appagunāsāsavasamādhi viya sasamkhārena sappayoge-
na paccanīkadhamme niggayha kilese vāretvā anadhiga-
tattā na sasamkhāraniggayha-vārivāvaṭṭe ti.

p. 89. (fol. 1)
rev., second
line.

Evam arahattaphalasamādhin vibhāgena dassetvā idāni
tassa pubbabhāgapatīpadam samādhivibhāgena dassetum
So samādhī ti vuttam. Tattha so samādhī i yo so ara-
hattaphalasamādhissa pubbabhāgapatīpadāya vutto rūpā-
vacaracatuṭṭhajhānasamādhī.

p. 89. (fol. 1)
rev., last
line but
one.

Idāni tam samādhin ārammaṇavasena vibhajtvā dass-
etum Dasa kaṣṇayatanāni ti ādi vuttam.

p. 89. (fol. 1)
obv., third
line from
bottom.

Yena yenākārenā ti anabhijjhādisu paccuppannasukha-
tādisu ca ākāresu yena yena ākārena vutto . . .

p. 89. (fol. 1)
rev., fourth
line.

So ariyamaggādhiḥamāya yuttapayutto yogi kālena
samatham samāpajjanavasena kālena vipassanam samma-
sanavasena vadḍhayamāno animittavimokkhamukhādi-saṅ-
khatā tisso anupassanā brūheti . . . Tisso anupassanā-
uparūparivisesam pāpento silakkhandho samādhikkhandho
paññakkhandho ti ete tayo khandhe vadḍhenti, yasmā pana
tihi khandhehi ariyo atthaṅgiko maggo saṅgahito, tasmā
tayo khandhe bhāvayanto ariyam atthaṅgikam maggam
bhāvayati ti vuttam.

p. 90. (fol. 1)
rev., last
line but
one.

Idāni yesam puggalānam yattha-sikkhantānam visesato
niyyānamukhāni yesaṃ ca kilesānam paṭipakkhabhūtāni
tīni vimokkhamukhāni tehi saddhim tāni dassetum Raga-
carito ti vuttam. Tattha animittavimokkhamukhenā
ti aniccānupassanāya, sā hi niccānimittādisamugghāṭanena
animitto rūgādinam samucchedavimuttiya vimokkho ti
laddhanāmassa ariyamaggassa mukhabhāvato animittavi-
mokkhamukhaṃ ti vuccati. Adhicittasikkhāyā ti sam-
ādhismiṇi.

p. 90. (fol. 1)
obv., second
line.

Paññādhikassa santatisamūhakkiccāraṇmaṇādi-ghanavi-
nibbhogena saṅkhāresu atthasuññatā pākāṭā hoti ti visesato

p. 90. (fol. 1)
obv., last
line but
one.

anattānupassanā paññā padhānā ti āha: Suññatavimokkha-
mukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasa-
pabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tattlī'
eva bhijjanam sammāsamāhitass' eva pākaṭaṃ hoti ti
visesato aniccānupassanā [samādhippadhānā ti āha: Ani-
mitta | pa | samādhikkhandho ti. Tathā silesu paripūra-
kāriṇo khaṇtibahulassa uppannam dukkhaṃ aratīṃ ca abhi-
bhūya viharato saṅkhārānaṃ dukkhatā vibhūtā hoti ti
dukkhānupassanā silappadhānā ti āha: Appanibha | pa |
silakkhandho ti.

91. (fol. 11a, rev., 4th line) Puna tinnam khandhānaṃ samatha-vipassanābhāvaṃ
dassetum Silakkhandho cā ti ādi vuttam.

91. (fol. 11b, obv., 1st line) Ariyamaggo hi khippam sakim ekacittakkhaṇe' eva
catūsu saccesu attanā adhigantabbam adhigacchatī ti na
tassa lokiya-samāpattiya viya vasibhāvanā kiccam atthi ti
khippadhigamo ca hoti. Pajahitabbāni accantavimutti-
vasena pajāhanato vimuttādhigamo ca. Lokiyehi ma-
hantānaṃ silakkhandhādānaṃ adhigamanabhāvato mahā-
dhigamo ca, tesam yeva vipulaphalānaṃ adhigamanato
vipulādhigamo ca, attanā katābhassa kassaci anavase-
sato anavasesādhigamo ca hoti ti.

91. (fol. 11b, obv., 4th line) Iti mahāthero Tasma rakkhita-cittassā ti gāthāya-vasena
arahattaphalavimuttamukheṇa vicaya-hārasampātā niddi-
santo desanakuśalatāya anekāhi suttapadesehi tassā pubba-
bhūga-paṭipadāya bhāvanāvisesānaṃ bhāvanānisamsānā ca
vibhajānavasena nānappakārato vicaya-hāraṃ dassetvā
idāni dasannam Tathāgatabalānaṃ vasena tam dassetum
'Tattha yo deseti ti ādiṃ āha.

92. (fol. 11b, obv., 1st line) Sace pi bhavantaragatam ariyasāvakaṃ attano ariyasā-
vakabhāvaṃ ajanantam pi koci evaṃ vadeyya: idam kun-
thakippillikam¹ jīvitaṃ voropetvā sakalacakkavālagabbhe
cakkavatti rajjānaṃ paṭipajjāhi ti, n'eva so naṃ jīvitaṃ

kuntakippili'

voropeyya, athāpi evaṃ vadeyyum: sace imaṃ na gha-
tissasi, sisan te chindissāmā ti, sīsam ev'assa chindeyyum,
n'eva so tam ghāteyya.

Kutūhalamaṅgalena saddhim pacceyyā ti iminā p. 93. (fo
idam bhavissati ti evaṃ pavattattā kutūhalasaṅkhātena jham, obv
diṭṭha-suta-mutamāṅgalena attano suddhivodānam sadda- third lin
heyya. from
bottom

Nanu ca yathā itthilīgaṃ evaṃ purisalingaṃ pi Brah- p. 93. (fo
maloke n'atthi. tasmā puriso Mahābrahmā siyā ti na jham, rev
vattabbam siyā? No na vattabbam. Kasmā? Idha puri- second lin
sassa tattha nibbattanato. Itthiyo hi idha jhānam bhā-
vetvā kalamkatvā Brahmopārisajjānam sahaḃyataṃ upa-
pajjanti, na Mahābrahmanam. Puriso pana tattha na
upapajjati ti na vattabbo. Samane pi tattha ubhayalingā-
bhāve purisaṇṭhānā 'va tattha Brahmāno na itthiṣaṇṭhānā.
Tasmā suvuttam etaṃ.

Thānaso ti tam khāne eva āvajjanasamanantaram, p. 94. (fol.
anodhiso ti odhi-abhāvato, kiñci anavasesetvā ti attho. obv, fou
line).

Tattha-tattha-gāmini ti tattha tatth' eva nibbāne p. 96. (fol.
gāmini. Nibbānassa gāmanasī ti attho. Puna tattha- rev, lat
tattha-gāmini sabbatthagāmininam paṭipadānam vibhāgaṃ line 2
dassetum 'ayo rāsi ti ādi vuttam. one).

Yathā ca idam nāṃaṃ cakkhudhātu-ādibhedena upā- p. 97. (fol.
dinnakasamkhāralokassa vasena anekadhātu-nānādhātu- obv.,
lokam pajānāti, evaṃ anupādinna-kasamkhāralokassa pi line b
vasena tam pajānāti. Paccekabuddhā hi dve ca aggasā- one).
vakā upādinna-kasamkhāralokass' eva nānattam jānanti,
taṃ pi ekadesu' eva na nippadesato, anupādinna-kasam-
khāralokassa pana nānattam na jānanti. Bhagavā pana
imāya nāma dhātuyā ussannāya imassa rukkhassa khandho
seto hoti, imassa kūlo, imassa maṭṭho, imassa bahalo,
imassa tanu taco, imāya nāma dhātuyā ussannāya imassa
rukkhassa pattam vānnasaṇṭhānādi-vasena evarūpaṃ nāma

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa puppham nilam hoti, pītakam lohitaṃ odātaṃ sugandham duggandham, imāya nāma dhātuyā ussannāya phalam khuddakam mahantaṃ digham vaṭṭam susaṇṭhānam dusaṇṭhānam maṭṭham pharusam sugandham duggandham tittam madhuraṃ kaṭukam āmbilaṃ kasāvaṃ hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṇṭako tikkhiṇo hoti, atikkhiṇo ujuko kuṭilo kaṇho nilo odāto hoti ti evaṃ anupādiṇṇasaṃkhārālokassāpi vasena anekadhātu-nānādhātubhāvaṃ jānāti. Sabbhānubuddhānaṃ eva hi etaṃ balaṃ, na aññesaṃ.

8. (fol. 21,
v., second
line). Yam lobhavasena dosavasena mohavasena ca kammam karoti ti dasa akusalakammam pathakammam sandhāya vadati. Tam hi saṃkiliṭṭhatāya kālakan ti kaṇham, apāyesu nibbattāpanato kālakavipākaṃ ti kaṇhaviṇṇakam. Yam saddhavasena viriyavasena kammam karoti ti dasa kusalakammam pathakammam. Tam hi asaṃkiliṭṭhatta paṇḍaraṇ ti sukkam, sagge nibbattāpanato paṇḍaravipakattā sukkavipākaṃ. Yam lobhavasena dosavasena ca mohavasena saddhavasena ca kammam karoti idam kaṇhasukkan ti vomissakakammam. Kaṇhasukkaṃ vipākaṃ ti sukhadukkhaṃ vipākaṃ, missakakammam hi katva akusalavasena tiracchāna-yoniyam mangalahatthibhāvaṃ upapanno kusaleṇa pavatte sukham anubhavati, kusaleṇa rājakule nibbatto pi akusaleṇa dukkham vediyati. Yam viriyavasena paññāvasena ca kammam karoti idam akaṇham asukkam akaṇha-asukkaṃ vipākaṃ kammakkhaya-karaṇaṃ ti catummaggacetanā. Tam hi yadi kaṇham bhavēyya, kaṇhaviṇṇakam dadeyya, yadi sukkam bhavēyya, sukkam upapattipariyāpannaṃ vipākaṃ dadeyya, ubhayavipākassa pana appaḍānato akaṇha-asukkaṃ vipākaṃ ti ayam ettha attho.

9. (fol. 21,
p. fourth
line). Na ca bhabbo abhinibbidhāgantun ti kilesābhisāṅkhārānaṃ abhinibbijjhanato abhinibbidhāsāṅkhātāṃ ariya-maggaṃ adhiḡgantun na ca bhabbo.

Tam Bhagavā na ovadati ti tam vipākāvaranena^{p. 99. (fol. 51 rev., fourth line).}
 nivutam puggalam Bhagavā saccapaṭivedham purakkhatvā¹
 na ovadati, vāsanattham pana tādisānam pi dhammam
 deseti eva Ajātasattu-ādīnam² viya.

Evam kilesantarāyamissakam kammantarāyam dassetvā^{p. 99. (fol. 51 rev., last line but one).}
 idāni amissakam kammantarāyam dassetum Imassa ca
 puggalassā ti ādi vuttam.

Sabbesaṃ ti masmiṃ phalaniddese³ vuttānam subbe^{p. 99. (fol. 51 rev., last line).}
 sam kammanam.

Anantaraphalaniddese vuttakammasamādānapaden' eva^{p. 99. (fol. 51 rev., fourth line from bottom).}
 jhānadim sangahetvā dassetum Tathā samadinnānam
 kammanam ti ādi vuttam. . . Tattha tathā samadinnā-
 nam ti sukkam sukkavipākam paccuppannasukham āyatim
 sukhavipākan ti evam-ādipakārehi samadinnesu kammesu
 samkilesa ti paṭipakkhadhamnavasena kilīṭṭhabhāvo . . .
 Evam samkilissati ti ādisu ayam attho: — Iminā ākārena
 jhānadi-samkilissati vodayati vutṭhahati ti jānanaññam
 Bhagavato anāvaranaññam, na tassa āvaranam atthi ti.

Ekādasā ti rūpi rūpani passati ti adinā aṭṭhannam^{p. 100. (fol. 51 rev., second line).}
 timmaṃ ca sunhata-vimokkhadinam vasena vuttam. Aṭṭha
 ti tesu thapetvā lokuttare vimokkhe aṭṭha. Sattā ti tesu
 eva nirodhasamapattim thapetva satta. Tayo ti suttanta-
 pariāyena sunhata-vimokkhādayo tayo. Dve ti abhi-
 dhammapariāyena animitta-vimokkhassāsambhāvato avasesā
 dve ettha ca paṭipāṭiyā satta appitappitakkhane vikkham-
 bhanavasena paccanikadhammehi vimuccanato ārammaṇe
 adhivimuccanato ca vimokkho. Nirodhasamāpatti pana

¹ purikkhitvā.

² Cf. Vin. II, p. 188 sqq.; as to Sunakkhatta, see M. I, p. 68 sq.; II, p. 252 sqq.; as to Punṇa (Koliyaputta), called govatika, and Acela, i. e. Seniya, called kukkura-vatika, see M. I, p. 387 sqq.; as to Aṅgulimāla, see M. II, p. 97 sqq.

³ bala°

sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan tam maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayam viseso veditabbo.

p. 100. (fol. 110, obv., second line) Kukkuṭam vuccati ajaññā jigucchānamukhena tapparamatā. Kukkuṭajjhāyī ti puggalādhittānena jhānāni vuttāni. Dve paṭhama-dutiyajhānāni ti vuttam hoti. Yo paṭhamam dutiyam vā jhānam nibbattetvā alam ettāvatā ti samkocam āpajjati uttari na vāyamati, tassa tāni jhānāni cattāri pi kukkuṭajjhānāni ti vuccanti. Tam samañgino ca kukkuṭajjhāyī. Tesu purimāni dve āsannabalavapaccattikattā visesabhāgiyatābhāvato ca samkilesabhāvena vuttāni, itarāni pana visesabhāgiyatābhāve pi mandapaccatthikattā vodānabhāvena vuttāni ti daṭṭhabbam.

p. 100 (fol. 110, obv., fifth line) Visesabhāgiyo samādhi ti paguṇeli paṭhamajhānādīhi vutthitassa saññāmanasikārānam dutiyajhānādi-pakkhandanam pagunavodānam bhavangavutthānaṃ ca vutthānan ti vuttam. Heṭṭhimam heṭṭhimam hi pagunajhānam uparimassa uparimassa padatthānam hoti, tasmā vodānam vutthānan ti vuttam.

p. 100. (fol. 110, obv., last line but one). Tass' eva samādhissā ti tassa antaraphalaniddese jhānādupariyāyehi vuttasamādhissa. Parivārito ti parikkhāro (sic!).

p. 101 (fol. 110, obv., first line) Tattha . . . imaya mudumajjhaticckhabhedāya anusāsanīyā, evam-dhātuko ti hinādivasena evam ajjhāsayo, evam-adhimuttiko ayaṃ c'assa āsayo ti imassa puggalassa ayam sussatucchadapakāro yathābhūtanānānulomakhanṭipakāro vā āsayo. Idam hi catubbidham āsayan ti: — Ettha sattā vasanti ti āsayo ti vuccati, imam pana Bhagavā sattānam āsayam jananto tesam diṭṭhigatānam vipassanā-ñāpakammasa kataññānānaṃ ca appavattikkhane pi jānāti eva. Vuttam pi c'etaṃ: —

Kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo nekkhamagaruko nekkhamāsayo nekkhamādhī-

*mutto ti nekkhamam servantam yeva jānāti. Byāpādam
abyāpādam thīnamiddham ūlokasaññam servantam yeva
jānāti . . . Ayaṃ puggalo thīnamiddhaga, nko thīnamiddhū-
sayo thīnamiddhādhimutto ti.*

Nihato Māro bodhimūle ti nihato samacchinno ki-
lesamāro bodhirukkhamūle . . . Yasmā pana yadā aru-
hattamaggena savāsanā sabbe āsavā khepitā, tada Bhaga-
vatā sabbaññutañānam adhiḡatam nāma, tasmā yaṃ
sabbāññutappatta ti ādi vuttam. Ayaṃ tāv' ettha acari-
yānam samānattakathā. Paravādi panāha: dasabalañānam
nāma pāṇi-ekkam n'atthi, yasmā sabbaññutā patta viditā
sabbadhammā ti vuttam, tasmā sabbaññutañānass' eva yaṃ
pabbhedo ti. Tam na tathā datthabham. Aññam eva hi
dasabalañānam, aññam sabbaññutañānam. Dasabalañānam
hi sakasakakiccam eva jānāti, sabbaññutañānam tam pi
tato avasesam pi jānāti. Dasabalañānesu hi paṭhamam
kāraṇakāraṇam eva jānāti, duttiyam kamma-paricchedam
eva, tatiyam dātunānāttakāraṇam eva, catuttham ajjhā-
sayadhimuttim eva, pañcamam kamma-vipakantaram eva,
chaṭṭham jhānādīhi saddhim tesam samkilesādīni eva,
sattamam indriyānam tikkaṃ mudubhāvam eva, aṭṭhamam
pubbenivuttakhandhasantatiṃ eva, navamam sattānam
cutupapātam eva, dasamam saṅga-paricchedakam eva.
Sabbāññutañānam pana etehi jānitaḥḥaṇ ca tato uttariṇ
ca pajānāti. Etesam pana kiccam sabham na karoti, tam
hi jhānam hutvā appetum na sakkoti, iddhi hutvā vikubbi-
tum na sakkoti, maggo hutvā kilese khepetum na sakkoti.
Api ca paravādi evaṃ pucchitaḥḥo: — Dasabalañānam
etaṃ savitakka-savicāraṃ avitakka-avicāraṃ attam avitak-
ka-avicāraṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ
lokiyaṃ lokuttaraṃ ti? Jānanto paṭipāṭiya satta savitakka-
savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni
ti. Āsavakkhayañānam siyā savitakkasavicāraṃ siyā avi-
takka-avicāraṃ attam siyā avitakkāvicāraṃ ti? Tathā paṭi-
pāṭiya satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne
ekaṃ lokuttaraṃ ti vakkhati. Sabbāññutañānam pana

p. 103. (fol.
103, obv.,
first line).

savitakka-savicāram eva kāmāvacaram eva lokiyaṃ evā ti
niṭṭham ettha gantabbam.

p. 105. (fol. 114b, rev., second line). Bhagavā sati-ārakkhena cetasā samannāgato, sabbā duggatiyo jahati ti attho, suttamhi vuttam: satiyā cittaṃ rakkhitaḥhan ti desanānusandhidassanaṃ¹.

p. 106. (fol. 114b, rev., last line but one). Paṭipakkhenā ti Arakkhitena cittenā ti gāthāya (cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 108 (fol. 114b, rev., last line but one). Tattha yaṃ saccāgamanān ti yaṃ saccato aviparitato viśayassa āgamanān adhiḡamo ti attho. Yaṃ paccāgamanān ti pi pāṭho. Tassa yaṃ paṭipati viśayassa āgamanān, taṃ taṃ viśayādhiḡamo ti attho.

p. 110. (fol. 114b, rev., fourth line). Kāmasukhaḡliḡkānuyogaṇ ti kāmasukhassa ulliya-
napayogaṃ kamesu pātabyataṃ.

p. 110. (fol. 114b, rev., fifth line). Ugghātanigghataṇ ti uccavacabhāvaṃ.

p. 110. (f. 114b, rev., fourth l. fr. bottom). Roganigghātakaṇ ti rogadhupaśamaṇaṃ.

p. 111. (fol. 114b, rev., fourth line). Ayaṃ vuccati viśativatthukā sakkāyaditthi ti ayaṃ pañcasu upadanakkhandhesu ek'eśamim catunnaṃ catunnaṃ gāhaṇaṃ vaśena viśativatthukā sati vijjamaṇe khandhapañcakaśaukhate kāye sati vā vijjamaṇā tattha ditthi ti sakkāyaditthi.

p. 111. (fol. 114b, rev., fifth line). Lokuttaraśamaṇaditthi ti paṭhamamaḡge samma-
ditthi. Anvāyikā ti sammaṇaditthiyā anuḡānino. Yaḡā sammaṇaditthi sakkāyaditthiyā paśaṇa vaśena paṇatā, taḡā taśā anuḡapaḡbhāvena paṇattamaṇakā ti attho.

¹ I was unable to trace the Sutta in which these words occur. Does this Sutta begin with Sati-ārakkhena cetasā?

Tattha ime vuccanti ucchedavādinō ti ime rū-
pādi-ke pañcakkhandhe attato upagacchanta rūpādīnāṃ
aniccabbhāvato ucchijjati attā vinassati parammaranā ti
evam abhinivisanato ucchedavādinō ti vuccanti. Ime
vuccanti sassatavādinō ti ime rūpavantaṃ vā attānaṃ
ti ādinā rūpādivinimutto attā añño koci vibhatto ti upa-
gacchanta so nicco dhuvo sassato ti abhinivisanato sassa-
tavādinō ti vuccanti.

p. 111. (fol.
tam, obv.,
lost line),

Vitthārato dvāsaṭṭhi diṭṭhigatāni¹ ti uccheda-sassa-
tadassanaṃ vitthārena Brahmajāle āgatāni dvāsaṭṭhi diṭṭhi-
gatāni (cf. D. I, p. 12 sq.).²

p. 112. (fol.
tam, rev.,
fourth line),

Tecattālisam bodhipakkhiyā dhammā ti anicca-
saññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā
nirodhasaññā, cattāro satipaṭṭhānā | pa² | ariyo aṭṭhaṅgiko
maggo ti ete tecattālisam bodhipakkhiyā dhammā. Evaṃ
vipassanāvasena paṭipakkham dassetvā puna samathavasena
dassetum Aṭṭha vimokkha dasa ca kasināyatanāni ti vuttaṃ.

p. 112. (fol.
tam, rev.,
fifth line),

Anādi anidhanappavattan ti purimāya koṭiyā abhā-
vato anādi, asati paṭipakkhādhigame santānavasena anu-
pacchedena pavattanato anidhanappavattaṃ.

p. 112. (fol.
tam, rev.,
last line but
one).

Tattha diṭṭhivicarito ti ādinā vōdānapakkham dasseti.

p. 112. (f. tam
obv., third
fr. bottom),

Catukkamaggaṃ ti paṭipadā-catukkam, paṭipadā hi
maggo ti. Atha vā catukkamaggaṃ ti nandiyāvattassa
catuddisāsampkhātam maggaṃ, tā pana catasso disālocana-
naye āgamiṣanti. Kim atthaṃ puna catukkamaggaṃ

p. 113. (fol.
tam, rev.,
fourth line
from
bottom).

¹ For a summary of these sixty-two heresies, see S. B. E. vol. XXXVI, p. XXIII sqq.

² These are the four Sammappadhānas, the four Iddhipādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasamgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.

paññapentī ti āha: abudhajanasevitāyā ti ādi . . . rattavāsiniyā ti rattesu rāgābhībhūtesu vasatī ti rattavāsini . . . āvattanatthan¹ ti samucchindanattham.

p. 113 (fol. 1a), rev., last line) Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmi ti ayam tanhā-vijjānam vasena sampkilesapakkhe dvidisā, samatha-vipassanānam vasena vodānapakkhe pi dvidisā catusaccayojanā nandiyāvattassa nayassa samuttāhanatāya bhūmi ti.

p. 113. (fol. 1a), obv., first line) Evam nandiyāvattassa nayassa bhūmiṃ niddisitvā idāni tassa disabhūta-dhamme niddisantaṃ yasmā c'assa disābhūta-dhammesu vuttesu disālocana-nayo vutto yeva hoti, tasmā Veyyakaraṇesu hi ye kusālakusalā ti disālocana-lakkhaṇaṃ ekadesena paccāmasitvā Te duvidhena upa-parikkhitabbā ti ādi āraddham. Tattha te ti disābhūta-dhammā. Duvidhenā ti ime sampkilesadhammā ime vodānadhammā ti . . . Tam dasseti lokavajjānusāri ca lokavajjānusāri ca ti. Tass' attho: --- Loko eva vattam lokavajjānam, lokavajjābhāvena anusarati pavattati ti lokavajjānusāri, sampkilesadhammo ti attho. Lokassa lokato vā vivattam nibbanam, tam anusarati² anulomanavasena gacchati ti lokavajjānusāri, vodānadhammo ti attho.

p. 114 (fol. 1a), rev., third line) Idāni dasavattthukam kilesapūjānam tanhaviijjāvasena dve koṭṭhāse karonto Yo ca kabalikaro-āhāro ti ādim āha.

r. bottom).

p. 116. (fol. 1b), obv., second line) Yasmā pana kilesa kusālapavattim nivāretvā cittaṃ pariyādaya tittānta maggena asamucchinnā eva vā āsāvanam uppatthetu honti, tasma anusayato vā pariyuttānato vā ti vuttam.

p. 116 (fol. 1b), rev., fifth line) Nandūpasecanena ti lobhasahagatassa sampayuttānaṃ ti saha-jātakotiya itarassa upanissayakotiya upasecanan ti nandūpasecanam, tena nandūpasecanena. Kena pana tam nandūpasecanan ti āha: ragasallena nandūpasecanena

¹ otthanam.

² anusarati.

viññāṇenā ti. Tattha rāgasallenā ti rāgasallena hetu-
bhūtena nandūpasecanena viññāṇenā ti itthambhūtalak-
khaṇe karaṇavacanam.

Idāni āhārādayo-nayānam saṃkilesapakkhe disābhāvena p. 117. (fol.
vavatthapetum Ima catasso disā ti ādi āraddham. thī, obv.,
third line
fr bottom).

Tass' attho: — Iti evam vuttapakārā saṃbe āhārādayo p. 119. (fol.
lokasaṃkhātavattānusārino dhammā te-lokadhatutāvattāto ihī, rev.,
last line bu
one).
niyyanti niccanupassanādihi tihi vimokkham; kkehi ti.

Tattha dibba-brahma-ariya-aneñjavihāro ti cattāro vi- p. 119. (fol.
hārā, mānappahāna-ālayasamugghāta-aviññāpahāna-bhavū- thū, obv.,
first line).
pasamā cattāro acchariyā abbhutadhammā, saccādiṭṭhā-
nādini cattāri adhiṭṭhānāni, chandasamādhibhavanādayo
catasso samādhubhāvanā, indriyasamvaro tūpasamkhāto
puññadhammo bojjhaṅgabhāvanā sabbūpadhipatinissagga-
sankhātam nibbānaṃ ca cattāro sukhabhāgiya dhammā ti
veditabbam.

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha- p. 121. (fol.
petum Tattha ima catasso disā ti ādi vuttam. thū, obv.,
second line).

Puna paṭhamā paṭipadā ti ādi paṭipada-catukkādisu p. 122. (fol.
yena yassa puggalassa vodānam taṃ vibhajitvā dassetum thū, obv.,
third line).
āraddham.

Yadi pi tiṣu vimokkhamukhesu idaṃ nāma vimokkha- p. 123. (fol.
mukham imāya eva paṭipadāya ijjhati ti niyamo n'atthi, thū, obv.,
fourth line).
yesaṃ pana puggalānaṃ purimahi dvīhi paṭipadahi appa-
ññitena vimokkhamukhena ariyamaggādhigamo, tathā
yassa tatīyāya paṭipadāya suññatavimokkhamukhena yassa
ca catutthāya paṭipadāya animittavimokkhamukhena ariya-
maggādhigamo, tesam puggalānaṃ vasena ayam paṭipadā-
vimokkhamukhasaṃsandana.

p. 124. (fol. *tesam vikkīlitan ti tesam asantāsanajavaparakkamādi-*
 thū, obv., *visesayogena sihānaṃ buddhānaṃ paccēkabuddhānaṃ*
 third line *buddhasāvakaṇaṃ ca vikkīlitaṃ vihāraṇaṃ,* yad idaṃ
 from *āhārādi-kilesavatthusamatikkamanamukhena saparasantāne*
 bottom). *paṭipadādi-sampādanā, idāni āhārādināṃ paṭipadādihi yena*
samatikkamanam, taṃ nesam paṭipakkhabhāvaṃ dassento
Cattāro āhārā, tesam paṭipakkho catasso paṭipadā ti
ādim āha.

p. 124 (fol. *Tesam vikkīlitan ti ettha yad etaṃ vikkīlitaṃ nāma*
 thū, rev., *bhāvetabbānaṃ bodhipakkhiyadhammānaṃ bhāvanā sa-*
 second line). *cchikātabbānaṃ phalanibbānānaṃ sacchikiriyā ca, tathā*
pahātabbassa dasavatthukassa kilesapuñjassa tadāṅgādi-
vasena pahānaṃ byantikiriyā¹ anavasesanaṃ ti, idāni taṃ
samkhepena dassento Indriyādhiṭṭhānaṃ vikkīlitaṃ vipari-
yāsānadhiṭṭhānaṃ ti āha.

p. 124 (fol. *Idāni ugghaṭṭitaṇṇū-ādi puggalattayavasena tipukkhalā-*
 thū, rev., *nayassa bhūmiṃ vibhāvetukāmo, yasmā pana nayānaṃ*
 last line but *aṇṇamaṇṇānupavesassa icchitattā sihāvikkīlita-nayato ti-*
 one). *pukkhalā-nayo nigacchati, tasmā paṭipadāvibhāgato cattāro*
puggale sihāvikkīlita-nayassa bhūmiṃ niddisitvā tato eva
ugghaṭṭitaṇṇū-ādi-puggalattaye niddhāretuṃ tattha Ye²
dukkhāya paṭipadāyā ti ādi āradḍham.

p. 125. (fol. *Tattha Yo sadhāranāyā ti dukkhā-paṭipadāya khip-*
 the, obv., *pābhīṇāyā sukhā-paṭipadāya dandhābhīṇāyā ca niyyāti*
 second line). *ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa*
sambhavati ti? Na yidaṃ eva datṭhabham: ekassa pugga-
lassa ekasmiṃ dve paṭipadā sambhavanti ti. Yathāvuttāsu
pana dvisu paṭipadāsu yo yāya kāyaci niyyāti, ayaṃ
vipaṇcitaṇṇū ti. Ayaṃ ettha adhippāyo. Yasmā pana
Aṭṭhasāliniyaṃ paṭipadā calati na calati ti vicāranāyaṃ
calati ti vuttam³, tasmā ekassa pi puggalassa jhānantara-
maggantaresu paṭipadābhedo icchito vā ti.

¹ °kriyā.

² yo.

³ Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.

Kasmā pan' ettha nayānaṃ uddesānukkamena niddeso kato ti? Nayānaṃ nayehi sambhavadassanattāna. Paṭha-
 manayato hi puggalādhiṭṭhānavasena tatiyanayassa tati-
 yanayato ca dutiyanayassa sambhavo ti imassa visesassa
 dassanatttham paṭhamanayānantaram tatiyanayo tatiyana-
 yānantaraṇ ca dutiyanayo niddiṭṭho, dhammādhīṭṭhānava-
 sena pana tatiyanayato dutiyanayo, dutiyanayato paṭhama-
 nayo pi sambhavati ti imassa visesassa dassanatttham ante
 Tanhū ca avijjā cā ti ādinā paṭhamanayassa bhūmi dassitā.
 Ten' eva hi Cattāri hutvā tīni honti, tīni hutvā dve honti
 ti vuttam. Yadi evaṃ dve hutvā cattāri honti, dve hutvā
 tīni honti, tīni hutvā cattāri honti ti ayaṃ pi nayo vat-
 tabho siyā ti. Saccam etam, ayaṃ pana nayo arthato
 dassito eva ti katvā na vutto, yasma tinnam atthanayānaṃ
 aññamaññam anupaveso icchito sati ca anupaveso tato
 viniggamo pi sambhavati evā ti. Ayaṇ ca attho Peṭako-
 padeseṇa vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhā-
 vanā: cattāro puggalā tanhācarito duvidho mudindriyo
 tikkhindriyo ca, tathā diṭṭhicarito ti. Tattha tanhācarito
 mudindriyo dukkhāya paṭipadāya dandhābhināyā niyyāti,
 tikkhindriyo dukkhāya paṭipadāya khippabhināyā niyyati,
 diṭṭhicarito pana mudindriyo sukhāya paṭipadāya dandhā-
 bhināyā niyyāti, tikkhindriyo sukhāya paṭipadāya khippā-
 bhināyā niyyāti... Tathāyaṃ pāli: tattha ye diṭṭhicaritā
 satta, te kāmesu desadiṭṭhi, na ca tesam kāmasukhe anu-
 sayā samūhatā, te attakilamathanuṃyogam anuyuttā viha-
 ranti, tesam Satthā vā dhammaṃ deseti aññataro vā
 garuṭṭhāniyo sabrahmacāri 'kameli n'atthi attho' ti...

Imāni cattāri suttāni ti imāni saṃkilesabhāgiyādini
 cattāri suttāni. Sādhāraṇāni katāni ti saṃkilesabhā-
 giyaṇ ca vāsanābhāgiyaṇ ca saṃkilesabhāgiyaṇ ca nibbe-
 dhabhāgiyaṇ ca saṃkilesabhāgiyaṇ ca asekhābhāgiyaṇ ca
 vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ cā ti evaṃ padan-
 tarasamyojanavasena missitāni katāni. Aṭṭha bhavanti
 ti purimāni cattāri imāni cattāri ti evaṃ aṭṭha bhavanti.
 Tāni yeva aṭṭha suttāni sādhāraṇāni katāni soḷasa
 bhavanti ti tāni yeva tathā vuttāni aṭṭha suttāni vāsanā-

bhāgiyañ ca asekhabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca neva saṃkilesabhāgiyañ ca na vāsanābhāgiyañ ca na nibbedhabhāgiyañ ca na asekhabhāgiyañ cā ti evaṃ sādharāṇāni katāni purimāni aṭṭha imāni aṭṭhā ti soḷasa bhavanti. Tesu cattāro ekakā chadukā, cattāro tikā eko catukko, aparo pi eko catukko ti ayam pi vibhāgo veditabbo. Tatthāpi dve dukā dve tikā dve catukkā ca pāliyam anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasūsanasaṃgahitabhāvaṃ vibhāvetum Imehi soḷasahi suttehi bhinnehi navavidham suttam bhinnam bhavati ti vuttam. Tass' attho: — Imehi saṃkilesabhāgiyādīhi soḷasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidham pariyattisūsanasaṅkhātam suttam bhinnam soḷasadhā vibhatti hoti. Iminā soḷasavidhena paṭṭhānena asaṅgahito pariyattisūsanassa padeso n'atthi ti adhippāyo. Katham pana saṃkilesabhāgiyādi-bhāvo gahetabbo ti? āha: gāthāya gāthā anuminitabbā ti ādi. Tattha gāthāya gāthā anuminitabbā ti ayam gāthā viya gāthā saṃkilesabhāgiyā ti vā vāsanābhāgiyā ti vā nibbedhabhāgiyā ti vā asekhabhāgiyā ti vā anuminitabbā, anuminetvā takketvā jānuttabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇavinimuttā sabbā pariyatti suttenā ti padena saṃgahitā ti datṭhabbam.

182. (fol. 182v, 183r, 183v, 184r, 184v, 185r, 185v, 186r, 186v, 187r, 187v, 188r, 188v, 189r, 189v, 190r, 190v, 191r, 191v, 192r, 192v, 193r, 193v, 194r, 194v, 195r, 195v, 196r, 196v, 197r, 197v, 198r, 198v, 199r, 199v, 200r, 200v, 201r, 201v, 202r, 202v, 203r, 203v, 204r, 204v, 205r, 205v, 206r, 206v, 207r, 207v, 208r, 208v, 209r, 209v, 210r, 210v, 211r, 211v, 212r, 212v, 213r, 213v, 214r, 214v, 215r, 215v, 216r, 216v, 217r, 217v, 218r, 218v, 219r, 219v, 220r, 220v, 221r, 221v, 222r, 222v, 223r, 223v, 224r, 224v, 225r, 225v, 226r, 226v, 227r, 227v, 228r, 228v, 229r, 229v, 230r, 230v, 231r, 231v, 232r, 232v, 233r, 233v, 234r, 234v, 235r, 235v, 236r, 236v, 237r, 237v, 238r, 238v, 239r, 239v, 240r, 240v, 241r, 241v, 242r, 242v, 243r, 243v, 244r, 244v, 245r, 245v, 246r, 246v, 247r, 247v, 248r, 248v, 249r, 249v, 250r, 250v, 251r, 251v, 252r, 252v, 253r, 253v, 254r, 254v, 255r, 255v, 256r, 256v, 257r, 257v, 258r, 258v, 259r, 259v, 260r, 260v, 261r, 261v, 262r, 262v, 263r, 263v, 264r, 264v, 265r, 265v, 266r, 266v, 267r, 267v, 268r, 268v, 269r, 269v, 270r, 270v, 271r, 271v, 272r, 272v, 273r, 273v, 274r, 274v, 275r, 275v, 276r, 276v, 277r, 277v, 278r, 278v, 279r, 279v, 280r, 280v, 281r, 281v, 282r, 282v, 283r, 283v, 284r, 284v, 285r, 285v, 286r, 286v, 287r, 287v, 288r, 288v, 289r, 289v, 290r, 290v, 291r, 291v, 292r, 292v, 293r, 293v, 294r, 294v, 295r, 295v, 296r, 296v, 297r, 297v, 298r, 298v, 299r, 299v, 300r, 300v, 301r, 301v, 302r, 302v, 303r, 303v, 304r, 304v, 305r, 305v, 306r, 306v, 307r, 307v, 308r, 308v, 309r, 309v, 310r, 310v, 311r, 311v, 312r, 312v, 313r, 313v, 314r, 314v, 315r, 315v, 316r, 316v, 317r, 317v, 318r, 318v, 319r, 319v, 320r, 320v, 321r, 321v, 322r, 322v, 323r, 323v, 324r, 324v, 325r, 325v, 326r, 326v, 327r, 327v, 328r, 328v, 329r, 329v, 330r, 330v, 331r, 331v, 332r, 332v, 333r, 333v, 334r, 334v, 335r, 335v, 336r, 336v, 337r, 337v, 338r, 338v, 339r, 339v, 340r, 340v, 341r, 341v, 342r, 342v, 343r, 343v, 344r, 344v, 345r, 345v, 346r, 346v, 347r, 347v, 348r, 348v, 349r, 349v, 350r, 350v, 351r, 351v, 352r, 352v, 353r, 353v, 354r, 354v, 355r, 355v, 356r, 356v, 357r, 357v, 358r, 358v, 359r, 359v, 360r, 360v, 361r, 361v, 362r, 362v, 363r, 363v, 364r, 364v, 365r, 365v, 366r, 366v, 367r, 367v, 368r, 368v, 369r, 369v, 370r, 370v, 371r, 371v, 372r, 372v, 373r, 373v, 374r, 374v, 375r, 375v, 376r, 376v, 377r, 377v, 378r, 378v, 379r, 379v, 380r, 380v, 381r, 381v, 382r, 382v, 383r, 383v, 384r, 384v, 385r, 385v, 386r, 386v, 387r, 387v, 388r, 388v, 389r, 389v, 390r, 390v, 391r, 391v, 392r, 392v, 393r, 393v, 394r, 394v, 395r, 395v, 396r, 396v, 397r, 397v, 398r, 398v, 399r, 399v, 400r, 400v, 401r, 401v, 402r, 402v, 403r, 403v, 404r, 404v, 405r, 405v, 406r, 406v, 407r, 407v, 408r, 408v, 409r, 409v, 410r, 410v, 411r, 411v, 412r, 412v, 413r, 413v, 414r, 414v, 415r, 415v, 416r, 416v, 417r, 417v, 418r, 418v, 419r, 419v, 420r, 420v, 421r, 421v, 422r, 422v, 423r, 423v, 424r, 424v, 425r, 425v, 426r, 426v, 427r, 427v, 428r, 428v, 429r, 429v, 430r, 430v, 431r, 431v, 432r, 432v, 433r, 433v, 434r, 434v, 435r, 435v, 436r, 436v, 437r, 437v, 438r, 438v, 439r, 439v, 440r, 440v, 441r, 441v, 442r, 442v, 443r, 443v, 444r, 444v, 445r, 445v, 446r, 446v, 447r, 447v, 448r, 448v, 449r, 449v, 450r, 450v, 451r, 451v, 452r, 452v, 453r, 453v, 454r, 454v, 455r, 455v, 456r, 456v, 457r, 457v, 458r, 458v, 459r, 459v, 460r, 460v, 461r, 461v, 462r, 462v, 463r, 463v, 464r, 464v, 465r, 465v, 466r, 466v, 467r, 467v, 468r, 468v, 469r, 469v, 470r, 470v, 471r, 471v, 472r, 472v, 473r, 473v, 474r, 474v, 475r, 475v, 476r, 476v, 477r, 477v, 478r, 478v, 479r, 479v, 480r, 480v, 481r, 481v, 482r, 482v, 483r, 483v, 484r, 484v, 485r, 485v, 486r, 486v, 487r, 487v, 488r, 488v, 489r, 489v, 490r, 490v, 491r, 491v, 492r, 492v, 493r, 493v, 494r, 494v, 495r, 495v, 496r, 496v, 497r, 497v, 498r, 498v, 499r, 499v, 500r, 500v, 501r, 501v, 502r, 502v, 503r, 503v, 504r, 504v, 505r, 505v, 506r, 506v, 507r, 507v, 508r, 508v, 509r, 509v, 510r, 510v, 511r, 511v, 512r, 512v, 513r, 513v, 514r, 514v, 515r, 515v, 516r, 516v, 517r, 517v, 518r, 518v, 519r, 519v, 520r, 520v, 521r, 521v, 522r, 522v, 523r, 523v, 524r, 524v, 525r, 525v, 526r, 526v, 527r, 527v, 528r, 528v, 529r, 529v, 530r, 530v, 531r, 531v, 532r, 532v, 533r, 533v, 534r, 534v, 535r, 535v, 536r, 536v, 537r, 537v, 538r, 538v, 539r, 539v, 540r, 540v, 541r, 541v, 542r, 542v, 543r, 543v, 544r, 544v, 545r, 545v, 546r, 546v, 547r, 547v, 548r, 548v, 549r, 549v, 550r, 550v, 551r, 551v, 552r, 552v, 553r, 553v, 554r, 554v, 555r, 555v, 556r, 556v, 557r, 557v, 558r, 558v, 559r, 559v, 560r, 560v, 561r, 561v, 562r, 562v, 563r, 563v, 564r, 564v, 565r, 565v, 566r, 566v, 567r, 567v, 568r, 568v, 569r, 569v, 570r, 570v, 571r, 571v, 572r, 572v, 573r, 573v, 574r, 574v, 575r, 575v, 576r, 576v, 577r, 577v, 578r, 578v, 579r, 579v, 580r, 580v, 581r, 581v, 582r, 582v, 583r, 583v, 584r, 584v, 585r, 585v, 586r, 586v, 587r, 587v, 588r, 588v, 589r, 589v, 590r, 590v, 591r, 591v, 592r, 592v, 593r, 593v, 594r, 594v, 595r, 595v, 596r, 596v, 597r, 597v, 598r, 598v, 599r, 599v, 600r, 600v, 601r, 601v, 602r, 602v, 603r, 603v, 604r, 604v, 605r, 605v, 606r, 606v, 607r, 607v, 608r, 608v, 609r, 609v, 610r, 610v, 611r, 611v, 612r, 612v, 613r, 613v, 614r, 614v, 615r, 615v, 616r, 616v, 617r, 617v, 618r, 618v, 619r, 619v, 620r, 620v, 621r, 621v, 622r, 622v, 623r, 623v, 624r, 624v, 625r, 625v, 626r, 626v, 627r, 627v, 628r, 628v, 629r, 629v, 630r, 630v, 631r, 631v, 632r, 632v, 633r, 633v, 634r, 634v, 635r, 635v, 636r, 636v, 637r, 637v, 638r, 638v, 639r, 639v, 640r, 640v, 641r, 641v, 642r, 642v, 643r, 643v, 644r, 644v, 645r, 645v, 646r, 646v, 647r, 647v, 648r, 648v, 649r, 649v, 650r, 650v, 651r, 651v, 652r, 652v, 653r, 653v, 654r, 654v, 655r, 655v, 656r, 656v, 657r, 657v, 658r, 658v, 659r, 659v, 660r, 660v, 661r, 661v, 662r, 662v, 663r, 663v, 664r, 664v, 665r, 665v, 666r, 666v, 667r, 667v, 668r, 668v, 669r, 669v, 670r, 670v, 671r, 671v, 672r, 672v, 673r, 673v, 674r, 674v, 675r, 675v, 676r, 676v, 677r, 677v, 678r, 678v, 679r, 679v, 680r, 680v, 681r, 681v, 682r, 682v, 683r, 683v, 684r, 684v, 685r, 685v, 686r, 686v, 687r, 687v, 688r, 688v, 689r, 689v, 690r, 690v, 691r, 691v, 692r, 692v, 693r, 693v, 694r, 694v, 695r, 695v, 696r, 696v, 697r, 697v, 698r, 698v, 699r, 699v, 700r, 700v, 701r, 701v, 702r, 702v, 703r, 703v, 704r, 704v, 705r, 705v, 706r, 706v, 707r, 707v, 708r, 708v, 709r, 709v, 710r, 710v, 711r, 711v, 712r, 712v, 713r, 713v, 714r, 714v, 715r, 715v, 716r, 716v, 717r, 717v, 718r, 718v, 719r, 719v, 720r, 720v, 721r, 721v, 722r, 722v, 723r, 723v, 724r, 724v, 725r, 725v, 726r, 726v, 727r, 727v, 728r, 728v, 729r, 729v, 730r, 730v, 731r, 731v, 732r, 732v, 733r, 733v, 734r, 734v, 735r, 735v, 736r, 736v, 737r, 737v, 738r, 738v, 739r, 739v, 740r, 740v, 741r, 741v, 742r, 742v, 743r, 743v, 744r, 744v, 745r, 745v, 746r, 746v, 747r, 747v, 748r, 748v, 749r, 749v, 750r, 750v, 751r, 751v, 752r, 752v, 753r, 753v, 754r, 754v, 755r, 755v, 756r, 756v, 757r, 757v, 758r, 758v, 759r, 759v, 760r, 760v, 761r, 761v, 762r, 762v, 763r, 763v, 764r, 764v, 765r, 765v, 766r, 766v, 767r, 767v, 768r, 768v, 769r, 769v, 770r, 770v, 771r, 771v, 772r, 772v, 773r, 773v, 774r, 774v, 775r, 775v, 776r, 776v, 777r, 777v, 778r, 778v, 779r, 779v, 780r, 780v, 781r, 781v, 782r, 782v, 783r, 783v, 784r, 784v, 785r, 785v, 786r, 786v, 787r, 787v, 788r, 788v, 789r, 789v, 790r, 790v, 791r, 791v, 792r, 792v, 793r, 793v, 794r, 794v, 795r, 795v, 796r, 796v, 797r, 797v, 798r, 798v, 799r, 799v, 800r, 800v, 801r, 801v, 802r, 802v, 803r, 803v, 804r, 804v, 805r, 805v, 806r, 806v, 807r, 807v, 808r, 808v, 809r, 809v, 810r, 810v, 811r, 811v, 812r, 812v, 813r, 813v, 814r, 814v, 815r, 815v, 816r, 816v, 817r, 817v, 818r, 818v, 819r, 819v, 820r, 820v, 821r, 821v, 822r, 822v, 823r, 823v, 824r, 824v, 825r, 825v, 826r, 826v, 827r, 827v, 828r, 828v, 829r, 829v, 830r, 830v, 831r, 831v, 832r, 832v, 833r, 833v, 834r, 834v, 835r, 835v, 836r, 836v, 837r, 837v, 838r, 838v, 839r, 839v, 840r, 840v, 841r, 841v, 842r, 842v, 843r, 843v, 844r, 844v, 845r, 845v, 846r, 846v, 847r, 847v, 848r, 848v, 849r, 849v, 850r, 850v, 851r, 851v, 852r, 852v, 853r, 853v, 854r, 854v, 855r, 855v, 856r, 856v, 857r, 857v, 858r, 858v, 859r, 859v, 860r, 860v, 861r, 861v, 862r, 862v, 863r, 863v, 864r, 864v, 865r, 865v, 866r, 866v, 867r, 867v, 868r, 868v, 869r, 869v, 870r, 870v, 871r, 871v, 872r, 872v, 873r, 873v, 874r, 874v, 875r, 875v, 876r, 876v, 877r, 877v, 878r, 878v, 879r, 879v, 880r, 880v, 881r, 881v, 882r, 882v, 883r, 883v, 884r, 884v, 885r, 885v, 886r, 886v, 887r, 887v, 888r, 888v, 889r, 889v, 890r, 890v, 891r, 891v, 892r, 892v, 893r, 893v, 894r, 894v, 895r, 895v, 896r, 896v, 897r, 897v, 898r, 898v, 899r, 899v, 900r, 900v, 901r, 901v, 902r, 902v, 903r, 903v, 904r, 904v, 905r, 905v, 906r, 906v, 907r, 907v, 908r, 908v, 909r, 909v, 910r, 910v, 911r, 911v, 912r, 912v, 913r, 913v, 914r, 914v, 915r, 915v, 916r, 916v, 917r, 917v, 918r, 918v, 919r, 919v, 920r, 920v, 921r, 921v, 922r, 922v, 923r, 923v, 924r, 924v, 925r, 925v, 926r, 926v, 927r, 927v, 928r, 928v, 929r, 929v, 930r, 930v, 931r, 931v, 932r, 932v, 933r, 933v, 934r, 934v, 935r, 935v, 936r, 936v, 937r, 937v, 938r, 938v, 939r, 939v, 940r, 940v, 941r, 941v, 942r, 942v, 943r, 943v, 944r, 944v, 945r, 945v, 946r, 946v, 947r, 947v, 948r, 948v, 949r, 949v, 950r, 950v, 951r, 951v, 952r, 952v, 953r, 953v, 954r, 954v, 955r, 955v, 956r, 956v, 957r, 957v, 958r, 958v, 959r, 959v, 960r, 960v, 961r, 961v, 962r, 962v, 963r, 963v, 964r, 964v, 965r, 965v, 966r, 966v, 967r, 967v, 968r, 968v, 969r, 969v, 970r, 970v, 971r, 971v, 972r, 972v, 973r, 973v, 974r, 974v, 975r, 975v, 976r, 976v, 977r, 977v, 978r, 978v, 979r, 979v, 980r, 980v, 981r, 981v, 982r, 982v, 983r, 983v, 984r, 984v, 985r, 985v, 986r, 986v, 987r, 987v, 988r, 988v, 989r, 989v, 990r, 990v, 991r, 991v, 992r, 992v, 993r, 993v, 994r, 994v, 995r, 995v, 996r, 996v, 997r, 997v, 998r, 998v, 999r, 999v, 1000r, 1000v, 1001r, 1001v, 1002r, 1002v, 1003r, 1003v, 1004r, 1004v, 1005r, 1005v, 1006r, 1006v, 1007r, 1007v, 1008r, 1008v, 1009r, 1009v, 1010r, 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1082r, 1082v, 1083r, 1083v, 1084r, 1084v, 1085r, 1085v, 1086r, 1086v, 1087r, 1087v, 1088r, 1088v, 1089r, 1089v, 1090r, 1090v, 1091r, 1091v, 1092r, 1092v, 1093r, 1093v, 1094r, 1094v, 1095r, 1095v, 1096r, 1096v, 1097r, 1097v, 1098r, 1098v, 1099r, 1099v, 1100r, 1100v, 1101r, 1101v, 1102r, 1102v, 1103r, 1103v, 1104r, 1104v, 1105r, 1105v, 1106r, 1106v, 1107r, 1107v, 1108r, 1108v, 1109r, 1109v, 1110r, 1110v, 1111r, 1111v, 1112r, 1112v, 1113r, 1113v, 1114r, 1114v, 1115r, 1115v, 1116r, 1116v, 11

bādhā byūhakā, etthā ti sambādhabyūham. Iminā pi tāssa nāgarassa ghanavāsam eva dīpeti.

Attā pi ti sitakathitavikkhepitādini akarontehi attā pi p. 137. (fol. 4au, rev., fourth line)
rakkhitabbo hoti. Tathā karonto hi sāmī dubbhako eso
ti niggahetabbo hoti.

Pañham puṭṭho (sic!) viyākāsi Sakkassa iti me p. 140. (fol. 4au, rev., second line)
sutan ti yathā Bhagavā pañham puṭṭho Sakkassa byākāsi,
evam mayā pi sutan ti āyasmā Mahāmoggallāno attana
yathāsutam tam Bhagavato vadati.

Anagantāna¹ vinipātan ti apāyupapattiṃ anupa- p. 141. (fol. 4am, rev., fourth line fr. bottom)
gantvā.

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bo- p. 145. (fol. 4ah, obv., last line)
dhipakkhiyadhammā . . . Dhammā ti catu-ariyasacca-
dhammā

Aññātuñchena yāpentan ti kulesu aññāto niccanavo p. 145. (fol. 4ah, rev., last line)
yeva hutvā uñchena piṇḍacariyāya yāpentam. Atha vā
abhiḷakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāram
sugandhabhojanam pariyesantassa uñchanam ñātuñchanam
nāma, gharapaṭipāṭiyā pana dvāre ṭhitena laddhasamissa-
kabhojanam aññātuñchanam nāma. Idam idha adhippetam.

Cattāro hi pahārā: omaṭṭho, ummaṭṭho, maṭṭho, vimaṭṭho. p. 146. (fol. 4ba, obv., fourth line from bottom)
Tattha upari ṭhatvā adhomukham dinnapahāro omaṭṭho
nāma, adho ṭhatvā uddhamukham dinnapahāro ummaṭṭho
nāma, aggalasuci viya vinivijjhutvā kato maṭṭho nāma, seso
sabbo pi vimaṭṭho nāma. Imasmiṃ pana ṭhāne omaṭṭho
gaḥito, so hi sabbadāruṇo duruddharapaṇasallo duttikiccho
antodoso antopubbaloḥito ca hoti, pubbalohitam anikkha-
mitvā vaṇamukham pariyoṇanditvā tiṭṭhati, pubbalohitam
niharitukāme ti mañcena saddhiṃ bandhitvā adhosiro

¹ The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantūna.

kātabbo hoti, maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ pāpuṇāti.

146. (fol. 1st line from ottom). Virato kāmasaññāyā ti yāya kāyaci sabbato kāmasaññāya catutthamaggasampayuttāya samucchedaviratiyā virato. Viratto ti pi pāṭho. Kāmasaññāyā ti pana bhumma-vacanam hoti. Sagāthakavagge¹ kāmasaññāsū ti pāṭho.

147. (fol. 1st line, hā, rev, th line) After having quoted from S. I, p. 215 the verse Yass' ete . . . no socati ti, Dhammapāla says: — (Gātham avasesaṃ katvā udāhaṭam. Ālavakasutte hi imā gāthā Ālavakena Katham su labhate paññān ti ādinā puṭṭhena Bhagavatā bhāsita ti.

147. (fol. 1st line, hā, rev, 1st line) Kumārakā dhaukam iv'ossajanti ti yathā kumārakā kiṇṇā kām suttena pāde bandhitvā ossajanti khipenti, evaṃ kusalamanam akusalavitakkā kuto samuṭṭhāya ossajanti ti pucchā.

149. (fol. 1st line, hā, rev, 1st line, 1st line) Saṃkaro² tilu mittakarapa-lañjadāna-balarāsisamkaḍḍha-nānam nānam.

155. (fol. 1st line, hā, rev, 1st line, 1st line) Sa-ūmin ti ādisu kilesa-ūmihi sa-ūmiṃ, kilesāvaṭṭehi sāvaṭṭam, kilesagahelu sagaham, kilesarakkhasēhi sarakkhasaṃ. Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmaguṇavasena sāvaṭṭam, mātugāmasasena sagaham sarakkhasaṃ.

156. (fol. 1st line, hā, rev, 1st line) Rogam (sic!) vadati attano ti tam tam attanā phutthaṃ dukkhaṃ abhāvitakāyatāya adhiyāsetum asak-konto 'aho dukkham, tādīsam dukkham mayham Satthuno pi mā hotū' ti ādinā vilapanto vadati.

157. (fol. 1st line, hā, rev, 1st line) Bhūtaratan ti itthi purise puriso itthiyā ti evaṃ aññam-aññam sattesu ratam, tato eva bhavā aparimuttā.

¹ = S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Nettī.

² The passage where this word occurs is to be found also Jāt. VI, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe nice kule jāto. Kaṇhaṃ dhammaṃ abhijāyati ‘ti kālakaṃ dasavidhaṃ dussiladhammaṃ pasavati karoti, so taṃ abhijayitvā niraye nibbatteti. Sukkaṃ dhammaṃ ti ayam pubbe pi puññānaṃ ākatattā nicakule nibbatto ‘idāni puññaṃ karissāmi’ ti puññasāṅkhataṃ sukkaṃ paṇḍaraṃ dhammaṃ abhijāyati. So te a sagge nibbattati. Akaṇhaṃ asukkaṃ nibbānaṃ ti niobānaṃ hi sace kaṇhaṃ bhaveyya, kaṇhavipākaṃ dadeyya, sukkaṃ sukka-vipākaṃ dadeyya, dvimaṃ pi appadānato pana akaṇhaṃ asukkaṃ ti vuttaṃ. Nibbānaṃ ti c’ettha arahattaṃ adhippetāṃ. Taṃ hi kilesanibbānante jātattā nibbānaṃ nama. Taṃ esa abhijāyati pasavati karoti. Sukaḥbhijātiko ti sukke uce kule jāto. Sesam vuttanayen’ eva veditabbaṃ. Kaṇhaṃ kaṇhavipakaṃ ti adikassa kammacatukkassa attho hetthā Hārasampāttavāre (p. 98) vibhatto eva.

p. 158. (f)
dhan, re
third line
from
bottom)

Evam solasavidhena sāsana-paṭṭhānaṃ nānāsutthehi udā- haraṇavasena vibhajitvā idāni aṭṭhavisatividhena sāsana-paṭṭhānaṃ dassentena yasmā ayam paṭṭhānavibhāgo mūla-padehi saṃgahito na imassāpi teli asaṃgahito padeso atthi, tasmā mūlapadaṃ vibhajitabbataṃ ca dassetum tattha Katame aṭṭhārasa mūlapadā ti pucchāya vasena mūlapadāni uddharitvā Lokikaṃ lokuttaraṃ ti ādinā navatikā thavo cā ti aṭṭhavisatividham sāsana-paṭṭhānaṃ uddiṭṭhaṃ.

p. 161. (f)
dhan, re
third line

Tattha sajja khīraṃ ti taṃ khaṇaṃ yeva dhenuyā thanchi nikkhantaṃ abhuhakhīraṃ. Muccati ti pariṇamati. Idaṃ vuttaṃ hoti: — Yathā dhenuyā thanato nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na pariṇamati na dadhibhāvaṃ gacchati, takkādi-ambilasamā-yogato pana parato kālantarena pakatim jāhati dadhibhāvaṃ pāpuṇāti, evaṃ eva² pāpakammaṃ pi kiriyakkhaṇe yeva na vipaccati, yadi vipacceyya nānāgatinaṃ sahāvatṭhānaṃ siyā, na koci pāpakammaṃ kātum visaheyya,

p. 161. (f)
dhan, re
first line

* See Dh. A. p. 261, but do not overlook the diversity between the two sources.

² evaṃ.

yāva pana kusalābhinibbattakkhandhā dharanti, tāva taṃ
te rakkhanti tesam bhedaṃ apāyesu nibbattāpanavasena
vipaccanti.

. 173. (fol. 7u, obv., first line). Ye ca sikkhāsārā ti ye yathā samādinnaṃ silavatādi-
saṅkhātapaṃ sikkhaṃ sārato gahe tvā ʔhitā. Tenāha: Silaṃ
vatapaṃ jivitaṃ brahmacariyaṃ ti. Tattha yaṃ na karoma
ti orama ti, taṃ silaṃ, yaṃ vesabhojanakiccacaraṇādi, taṃ
vatapaṃ, jivitaṃ ti ājivo, brahmacariyaṃ ti methuna virati,
upaṭṭhānasārā ti ctesaṃ silādinnaṃ anuṭṭhānasārā. Etehi
evaṃ saṃsārasuddhi ti tāni sārato gahe tvā ʔhitā ti attho.

. 174. (fol. 7u, obv., last line out one). Oliyanti eke ti sassato attā ca loka cā ti oliyanataṃ-
hābhinivesavasena avaliyanti ekacce. Atidhāvanti eke
ti ekacce ucchijjati vinassati attā ca loka cā ti avatidhā-
vanābhinivesavasena atikkamanti.

. 186 (fol. 8u, obv., first line). Maggo c'ane kāyatanam (sic!) pavutto ti atthatiṃ-
sārammaṇavasena anekehi kāraṇehi maggo kathito, evaṃ
sante kissa bhūta hutvā ayaṃ janatā dvāsaṭṭhidiṭṭhiyo
aggāhesi ti vadati.

. 188. (fol. 8ap, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Saṭṭhuno
dhammo ca kusalo anavajjo anavajjattā eva paṭipakkhehi
rāgādihi kilesehi sabbatitthiyavādehi aparikkhato.

. 188. (fol. 8āh, obv., first line). Nirūpadāho ti rāgapariḷhādihi anupadāho.

. 189. (fol. 8āh, obv., fifth line). Maggassa hi: --
Maggio pantho patho pajjo añjasam vaṭumāyanam
nāvā uttarasetu ca kullo ca bhisisaṅgamo ti.

. 189. (fol. 8āh, rev., third line from bottom). Evaṃ duvidham pi sāsana paṭṭhānam nānāsutta padāni
udāharantena vibhajtvā idāni saṃkilesabhāgiyādihi saṃ-
sandetvā dassetuṃ puna Lokiyaṃ suttan ti ādi āradḍham-

Evam lokiyatikassa saṃkilesabhāgiyādihi catūhi padehi p. 189. (20)
 samsandanam dassetvā iminā nayena sesatikānam sesapa-
 dānañ ca samsandanam suviññeyyan ti tam anuddharitvā
 saṃkilesabhāgiyādinam sammatikkamanam dassetum Vā-
 sanābhāgiyam suttan ti ādi vuttam. obv., sec.
line)

Idāni tikapadeh' eva samsandetvā dassetum Lokuttaran p. 189.
 ti ādi vuttam. ta, obv.,
line)

Yo sotāpanno hutvā ekam eva attabhā-am janetvā ara- p. 189.
 hattam pāpunāti, ayam ekabījī nāma . . . so ekam yeva ta, rev.,
line)
 mānusakam bhavam nibbattitvā dukkhass' antam karoti,
 ayam vā cati puggalo ekabījī ti. Yo pana dve vā tīṇi
 vā kulāni sandhāvitvā saṃsaritvā dukkhass' antam karoti,
 ayam kolaṃkolo nāma . . . Yo pana satta bhava saṃ-
 saritvā dukkhass' antam karoti, ayam sattakkhattupa-
 ramo nāma . . . Yo saddham dhuraṃ katvā sotāpatti-
 maggam nibbatteti, so maggakkhane saddhānusaṃsari nāma
 hoti . . . Yo pana paññam dhuraṃ katvā sotāpattimaggam
 nibbatteti, so maggakkhane dhammānusaṃsari nāma.

Yo Avihādisu tattha tattha āyuvemajjham apatvā pari- p. 189. (3)
 nibbāyati, ayam antarāparinibbāyī, yo pana āyuve-
 majjham atikkamitvā arahattam pāpunāti, ayam upa hacca-
 parinibbāyī, tathā Avihādisu upapanno asaṅkhārena
 appayogena arahattam adhigacchati, ayam asaṅkhāra-
 parinibbāyī, yo pana asaṅkhārena sampayogena ara-
 hattam adhigacchati, ayam asaṅkhāraparinibbāyī,
 uddham uparūpari Brahmaloce upapatti soto etassā ti
 uddham soto, paṭisandhivasena akaniṭṭhe gacchati ti
 akaniṭṭhagāmī . . . ta, rev.
third li

. . . ubho hi bhūgehi rūpakāya-nāmakāyasāṅkhātato p. 189.
 ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma. ti, obv.
line)
 Samasisinā ti ettha tividho samasisi: iriyāpathasamasisi,
 rogasamasisi, jīvitasamasisi ti. Tatra yo tñānādisu iriyā-
 pathesu yen' eva iriyāpathena samannāgato hutvā vipassa-
 nam ārabhi, ten' eva iriyāpathena arahattam patvā

parinibbāyati, ayaṃ iriyāpathasamasīsī nāma. Yo pana ekam rogaṃ patvā antoroge eva vipassanaṃ paṭṭhapetvā arahattaṃ patvā ten' eva rogena parinibbāyati, ayaṃ roga-samasīsī nāma. Palibodhasīsam taṇhā, bandhanasīsam māno, parāmāsāsīsam diṭṭhi, vikkhepasīsam uddhaccaṃ,

viriyam, upaṭṭhānasīsam sati, avikkhepasīsam samādhi, dassanasīsam paññā, pavattasīsam jvitindriyaṃ, gocarasīsam vimokkho, saṅkhārasīsam nirodho ti terasasu sīsesu kilesasīsam avijjāṃ arahattamaggo pariyādiyati, pavattasīsam jvitindriyaṃ cuticittam pariyādiyati. Tattha avijjā-pariyādāyakam cittam jvitindriyaṃ pariyādātum na sakkoti, jvitindriyapariyādāyakam avijjāṃ pariyādātum na sakkoti. Aññaṃ avijjāpariyādāyakam cittam, aññaṃ jvitindriyapariyādāyakam. Yassa c'etam sīsadvayaṃ samaṃ pariyādānam gacchati. so jvitasamasīsī nāma. Kathaṃ pan' idaṃ samaṃ hoti ti? Varasamatāya. Yasmim hi vāro magga-vuṭṭhānam hoti, sotāpattimagge pañca paccavekkhanāni, sakadāgāminimagge pañca, anagāminimagge pañca, arahattamagge cattāri ti ekūnavīsatiṃ paccavekkhanānāṃ patitṭhāya bhavaṅgam otaṭitvā parinibbāyato imāya vārasamatāya idaṃ ubhayasipariyādānam pi samaṃ hoti nāna. Tenāyaṃ puggalo jvitasamasīsī ti vuccati.

191. (fol. 11, v., third line from bottom). Samudayo-kilesā ti ettha samudayo ti otena samudaya-pakkhiyā vuttā. kilesā ti ca kilesavanto saṃkiliṭṭhā ti attho.

192. (fol. 12, v., second line). Ettha ca yathā saṃkilesabhāgiyādīnaṃ aññamaññaṃ samsaggato anekavidho paṭṭhānabhedo icchito, evaṃ lokiyasattadhiṭṭhānādi samsaggato pi anekavidho paṭṭhānabhedo sambhavati. Pāliyaṃ pana ubhayatthā pi ekadesadassana-vasena āgatattā nayadassanaṃ ti veditabbaṃ. Sakkā hi iminā nayena viññunā te niddhāretuṃ ti. Yathā ca saṃkilesabhāgiyādīnaṃ lokiyādīnaṃ ca visuṃ visuṃ saggabhedavasena ayaṃ paṭṭhānabhedo anekavidho labbhati, evaṃ ubhayesaṃ pi samsaggavasena ayaṃ nayo yathārahaṃ

labbhate 'va, labbhati hi lokikaṃ suttaṃ kiñci saṃkilesa-
bhāgiyaṃ kiñci vāsanābhāgiyaṃ. Tathā lokuttaraṃ suttaṃ
kiñci nibbedhabhāgiyaṃ kiñci asekhabhāgiyaṃ ti. Sesesu pi
es' eva nayo. Evaṃ solasavidhe paṭṭhāno atthavīsatividhaṃ
paṭṭhānaṃ pakkipitvā atthavīsatividhe ca paṭṭhāne solā-
savidhaṃ pakkipitvā yathārahaṃ dukatikāḍibhedena sam-
bhavato paṭṭhānavibhāgo veditabbo. So ca kho tisu
piṭakesu labbhamānassa suttapadassa vasaṇa. Yasmā pana
tāni tāni suttapadāni udāharanavasena niddhāretvā inasmiṃ
atthe vitthāriyamāne atipapañco hoti. Atibhārikā ca Netti-
samvannaṇa, sakkā ca iminā nayena viññunā ayam attho
viññātum, tasmā na taṃ vitthārayimbhā. Ten' eva hi
pāliyaṃ aññamaññasāpasaggavasena paṭṭhānavibhāgo eka-
desen' eva dassito, na nippadesato ti. Ettāvātā ca.

Harena ye ca paṭṭhāre suvidūnaṃ vinicchayaṃ
vibhajanto navangassa sāsanaṃ¹ atthavaṇṇanam (1)

Nettipakaraṇaṃ dhiro gambhīraṃ nipuṇaṃ ca yaṃ
adesayi mahāthero Mahākaccāyano vasi (2)

Saddhammāvatarapaṭṭhāne paṭtane¹ Nāgasavhaye¹
Dhammāsokamahārāja-vihāre vasato mayā (3)

Ciraṭṭhitattham yātassa āradhā atthavaṇṇanā
udāharapaṇasuttānaṃ lakkhaṇānaṃ ca sabbaso (4)

Atthaṃ pakāsayanti sā anākulavinicchaya
samattā saltavisūya pāliya bhāṇavārato. (5)

Iti taṃ saṅkharontena yaṃ taṃ adhiyataṃ mayā
puññaṃ tassānubhāvena lokanāthaṃ sāsanaṃ (6)

Ogāhetvā visuddhaya silādipaṭipattiya
sabbe pi dehino hontu vimuttirasabhāgino. (7)

Ciraṃ titṭhatu lokasmiṃ sammāsambuddhasāsanaṃ
tasmiṃ sagāhāvā niccaṃ hontu sabbe pi paṇino. (8)

Sammā vassatu kālena devo pi jagatippati
saddhammanirato lokam dhammen' eva pasāsātū ti. (9)

Badaratitṭhavihāre vāsina ācariya-Dhammapālena katā
Nettipakaraṇassa atthavaṇṇanā samattā ti.

¹ See S. Beal, Buddhist Records, II, p. 233, n. 131.

APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sikkham uvveti chayā va anupāyini ti*
(Dhp. v. 2).

1. Tattha katamo desanū-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavattḥā-
nena viññāṇakkhandham deseti, āyatanavavattḥānena ma-
nāyatanam, dhātuvavattḥānena viññāṇadhātum, indriyava-
vattḥānena manindriyam.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalanam kusalamūlāni,
akusalanam akusalamūlāni.

Sādhapatikānaṃ adhiṇṇaṃ, sambucittuppādānaṃ indriyāni.

Api ca imasmiṃ sutte mano adhippeto. Yathā balag-
gassa rāja pubbaṅgamo, evam eva^{*} dhammānam mano
pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena,
abyāpādashandena, avihiṃsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅga-
mam, adosassa abyāpādashandena mano pubbaṅgamam,
amohassa avihiṃsāchandena mano pubbaṅgamam.

Manoseṭṭhā ti mano tesam dhammānam seṭṭham viṣiṭṭham
uttamam pavaram mūlam pamukham pāmokkham. Tena
vuccati: manoseṭṭhā ti. Manomayā ti manena katā manena
nimmitā manena nibbattā, mano tesam paccayo. Tena
vuccati: manomayā ti.

* evam.

Te pana dhammā chandasamudānitā anāvilasaṅkappasa-
mutthānā phassasamodhānā vedanakkhandho saññākkhandho
saṅkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappanā
abhippasādo iti. Iminā pasādena upeto sarupeto upagato
samupagato sampanno samannāgato. Tena vuccati: pa-
sannenā ti.

Idam manokammaṃ bhāsati vā ti vacīkammaṃ karoti
vā ti kāyakammaṃ, iti dasa kusalakammaṃpathā dassitā.
Tato ti dasavidhassa kusalakammasa katattā upacitattā.
Nan ti yo so katapuñño katakusalo katabhiruttāno, tam
puggalam. Sukhan ti duvidham sukham: kāyikaṃ cetasikaṃ
ca. Anveti ti anugacchati.

*Idh' assu puriso appahīnānusayo saṃyojanīyesu dhammesu
assūdam anupassati. So saṃyojanīyesu dhammesu asādam
anupassanto yathādittṭham yathāsutam sampattibhavam
pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhū honti.
So yathādittṭham yathāsutam sampattibhavam patthento
pasādaniyavatthusmiṃ cittaṃ pasādeti saddahati okappeti.
So pasannacitto tividham puñṇakriyāratthum anutittṭhati:
dānamayaṃ, sīlamayaṃ, kayena vācāya bhāvanāmayaṃ
manasā. So tassa vipākaṃ paccanubhoti dittṭhe 'va dhamme
upapajje vā apare vā pariyāye. Iti kho pan' assa avijjā-
paccayā saṅkhārā, saṅkhārāpaccayā viññānaṃ, viññāna-
paccayā nāmarūpaṃ, nāmarūpāpaccayā salāyatanam, salāya-
tanāpaccayā sukhavedaniyo phasso, phassapaccayā vedanā ti.*

Evam santam tam sukham anveti.

*Tass' evam vedanāya aparūparam parivattamānāya uppaj-
jati taṇhā, taṇhāpaccayā upādānaṃ | pa | samudayo hoti ti.*

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ
ca sukham, ime vuccanti pañcakkhandhā. Te dukkhasaccam.
Tesam purimakāraṇabhūtā avijjā bhavataṇhā ca samuda-
yasaccam.

Tesam pariññāya pahānāya Bhagavā dhammaṃ deseti,
dukkhassa pariññāya samudayassa pahānāya.

Yena parijānāti, yena pajahati, ayaṃ maggo, yattha ca
maggo pavattati, ayaṃ nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddhāretābbāni.

Tattha samudayena assādo, dukkhenā ādinavo, magga-nirodhehi nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavaci-samihā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacīkammaṃ kāyakammaṃ ca pavattetabban ti ayaṃ Bhagavato ānatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānanato mano.

Mananalakkhaṇe sampayuttesu ādipaccakaraṇato pubbaṅ-gamo.

Itiābhāvato nissatta-nijjivattṭhena dhammā.

Gāmesu gāmaṇi viya padhānatṭhena mano seṭṭho.

Etesan ti manoseṭṭhā saha-jātā-dipaccayabhūtena manasā nibbattā ti manomayā.

Akalussiyato ārammaṇassa okappanato ca pasannena, vacivinnattivipphārato tathā sādiyanato ca bhāsati, copana-kāyavipphārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato sātābhāvato itṭhabhāvato ca sukhan ti vuttaṃ.

Katūpacatattā avipakkavipakattā ca anveti ti vuttaṃ.

Karaṇāyattavuttito asankantito ca chāyā va anupāyini ti vuttaṃ.

Ayaṃ anupadavicayato vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādipaccayo gato pubbaṅgamatā yujjati. Tato eva tesāṃ manassa anuvattanato dhammā-nam manoseṭṭhatā yujjati. Saha-jātā-dipaccayavasena ma-nasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samutṭhānānaṃ kāyavacīkammaṃ kusala-bhāvo yujjati. Yena kusala-kammaṃ upacitaṃ, taṃ chāyā viya sukhaṃ anveti ti yujjati.

Ayaṃ yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti sammākammanto, te sammā-ājivassa padaṭṭhānaṃ, sammā-ājivo sammāvāyāmassa padaṭṭhānaṃ,

so sammāsatiyā padatṭhānam, manasā pasannenā ti ettha pasādo saddhindriyam, tam silassa padatṭhānam, silam samādhissa padatṭhānam, samādhi paññāya ti yāva vimutti-
ñānadassanā yojetabban.

Ayam padatṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānam chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vimamsapubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhane chandādinam manasā ekalakṣhaṇattā. Tathā nesam saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhanena saddhādinam manasā ekalakṣhanattā.

Manasā ce pasannenā ti yathā manassa pasādasamannagamo tam samutṭhānānam kāyavacikammānam anavajjabhāvalakkhaṇam, evam cittaassa sati-ādisamannagamo pi nesam anavajjabhāvalakkhaṇam yonisomanasikārasamutṭhānabhāvena ekalakṣhanattā.

Sukham anveti ti sukhānugamanavacanena sukhassa pac-cayabhūtānam manāpiyarūpadānam anugamo vutto hoti. Tesam pi kammapaccayatāya ekalakṣhanattā ti.

Ayam lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādīsu.

Mano ti ādinam padānam nibbacanam niruttam.

Tam padatṭhaniddesavasena vedatṭabban, padatṭho ca vuttanayena suviññeyyo 'va.

Ye sukhena attlikā, tehi pasannena manasā kāyavacimanokammāni pavattetabbāni ti ayam ettha Bhagavato adhippāyo.

Puññakriyāya aññesam pi pubbaṅgamā hutvā tattha tesam sammā-upanetāro, imassā desanāya nidānam. Chādvarādhipatirājā-cittānuparivattino dhammā. Cittaassa ekadhammassa sabbe 'va vasam anvagū ti evam-ādisamānayanena imassā desanāya samsandanā desanānuṣandhi. Padānusandhaya pana suviññeyyā 'vā ti.

Ayam catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tīpi kusalamūlāni, tāni atṭhannaṃ sammattā-
naṃ hetu. Ye sammattā, ayaṃ atṭhaṅgiko maggo, yaṃ
mano sahanāmarūpaṃ, idaṃ dukkhaṃ, asaṃucchinnā puri-
manippannā avijjā bhavataṇhā, ayaṃ samudayo, yattha
tesaṃ pahānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvalto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, —
tato naṃ sukhaṃ anveti ti.

Na yidaṃ yathārutavasena gahetabbam.

Yo hi samane vā brāhmaṇe vā pāpātipātīmhi micchā-
ditṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena
ca cittaṇa abhūtaguṇābhutthavanavasena bhāsati vā nipaccā-
kāram vāssa yaṃ karoti, na tato naṃ sukhaṃ anveti,
dukkhaṃ eva pana na taṃ tato cakkam va vahato padam
anveti. Itihi¹ idaṃ vibhajjabyākaraṇiyam. Yaṃ manasā
ce pasannena bhāsati vā karoti vā, taṇ ce vacikkammaṃ
kāyakammaṇ ca sukhavedaniyaṇ ti. Taṃ kissa hetu?
Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhaveda-
niyaṇ ti.

Kathaṃ paṇāyaṃ pasādo daṭṭhabbo?

Nāyaṃ pasādo, pasādapatīrūpako pana micchādhimokkho
ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti adhi.

Yaṃ manasā paduṭṭhena bhāsati vā karoti, dukkhama-
nasānugāmi. Idaṃ hi suttaṃ etassa ujupatīpakkho.

Ayaṃ parivatto-hārasampāto.

10. Tattha katame vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manūyatanaṃ manindriyaṃ manoviññāpaṃ
manoviññāpadhātū ti pariyāyavacanam.

Pubbaṅgamā pure cārino ti pariyāyavacanam.

Dhammā attabhāvā² ti pariyāyavacanam.

Seṭṭhaṃ paṭṭhānaṃ pavaraṇ ti pariyāyavacanam.

¹ ito

² attābhāvā.

Manomayā manonibbattā manosambhūtā ti pariyāyavacanāṃ.

Pasannena saddahantena okappentenā ti pariyāyavacanāṃ.

Sukhaṃ sātāṃ vedayitan ti pariyāyavacanāṃ.

Anveti anugacchati anubandhati ti pariyāyavacanāṃ.

Ayam vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti.

Ayaṃ mano so kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakamma-pathapaññatti.

Manosetthā ti padhānapaññatti.

Manomayā ti saha-jātapaññatti.

Pasannena ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammantānaṃ nikkhepapaññatti.

Tato naṃ sukhaṃ anveti ti kammassa phalānubandhapaññatti, katassa avināsapaññatti ti.

Ayam paññatti-hārasampāto.

12. Tattha katamo otarano-hārasampāto?

Mano ti viññānakkhandho, dhammā ti vedanā-saññāsāṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacivīññattiyo, tāsāṃ nissayo cattāro mahābhūtā ti rūpakkkhandho ti.

Ayaṃ khandhehi otaraṇā.

Mano ti abhisāṅkhāraviññānaṃ ti manogahanena avijjā-paccayā saṅkhārā gahitā ti saṅkhārapaccayā viññānaṃ, samudayo hoti ti.

Ayam paṭiccasamuppādena otaraṇā ti.

Ayam otarano-hārasampāto.

13. Tattha katamo sodhano-hārasampāto?

Mano ti ārambho¹ neva pada-suddhi na ārambhasuddhi².

Manopubbaṅgamā ti pada-suddhi, na ārambhasuddhi².

Tathā dhammā ti yāva sukhaṃ ti pada-suddhi, na ārambhasuddhi².

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi-
cā ti.

Ayam sōdhanō-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti
ekattam.

Manasā ce pasannenā ti vemattatā.

Tathā manasā ce pasannenā ti ekattam.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasā ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhattañ ca byāpādavikkhambhanato
bahiddhā ca okappanato.

Tathā sampattibhava hetubhūto pi vaḍḍhihetubhūto vā
ti ayam vemattatā.

Tayidaṃ suttaṃ dvihi ākārehi adhiṭṭhātābbaṃ: hetunā
ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayam adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaviññāṇaṃ. Tassa āṇasampayut-
tassa alobho adoso amoho ti tayo sampayuttā hetū, āṇa-
vippayuttassa alobho adoso ti dve sampayuttā hetū.
Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sam-
patticakkāni paccayo.

Tathā saddhammasavanam tassa ca dānādivasena pa-
vattanānassa deyyadhammādayo dhammā ti c'ettha veda-
nādinam iṭṭhārammaṇādayo.

Tathā phasso viññāṇassa vedanādayo pasadassa saddhey-
yavatthukusalābhisamkhāro vipākasukhassa paccayo ti.

Ayam parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti puññacittam. Taṃ tividham: dānamayaṃ,
sīlamayaṃ, bhāvanāmayan ti.

Tattha dānamayassa alobho padaṭṭhānam, sīlamayassa

adoso padaṭṭhānam, bhāvanāmayassa amoho padaṭṭhānam.
Sabbesaṃ abhippasādo padaṭṭhānam.

Saddhājāto upasāṅkamati upasāṅkamanto payirupāsati ti
suttam vitthāretabbam.

Kusalacittam sukhassa itthavipākassa padaṭṭhānam, yo-
nisomanasikāro kusalassa cittassa padaṭṭhānam, yoniso hi
manasikaronto. Kusalacittam adhiṭṭhāti kusala-cittam bhā-
veti. So anuppannānam pāpakānam akusalānam dhammā-
nam anuppadāya chandaṃ janeti, uppannānam kusalanānam
dhammānam | pa | padahati Tass' evaṃ catūsu samma-
ppadhānesu bhāviyamānesu cattāro satipatthārā yāva ariyo
atthaṅgiko maggo bhāvanāpāripūrim gacchati ti.

Ayam bhāvanāya samāropanā.

Sati ca bhāvanāya pahāraṃ ca siddham evā ti.

Ayam samāropano-hārasampāto.

Tathā:

Dadato puñṇam pavaḍḍhati saṃyamato veram na cīyati
kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto ti
(M. P. S. p. 48; Ud. p. 85).

Tattha dadato puñṇam pavaḍḍhati ti dānamayaṃ puñṇa-
kriyavattu vuttam. Saṃyamato veram na cīyati ti sila-
mayapuñṇakriyavattu vuttam. Kusalo ca jahāti pāpakaṃ
ti lobhassa ca dōsassa ca mohassa ca pahānāya. Tena
bhāvanāmayam puñṇakriyavattu vuttam. Rāgadosamo-
hakkhayā sa nibbuto ti anupādā-parinibbānam āha.

Dadato puñṇam pavaḍḍhati ti alobho kusalamūlam.
Saṃyamato veram na cīyati ti adoso kusalamūlam. Kusalo
ca jahāti pāpakaṃ ti amoho kusalamūlam. Rāgadosa-
mohakkhayā sa nibbuto ti tesam nissaraṇam vuttam.

Dadato puñṇam pavaḍḍhati ti silakkhandhassa padaṭṭhā-
nam. Saṃyamato veram na cīyati ti samādhikkhandhassa
padaṭṭhānam. Kusalo ca jahāti pāpakaṃ ti paññakkhan-
dhassa vimuttikkhandhassa padaṭṭhānam.

Dānena avarikānam kilesānam pahānam; silena majjhi-
mānam, paññāya sukhumānam.

Rāgadosamohakkhayā sa nibbuto ti katavihhūmiṃ dasseti.

Dadato puññam | pa | jahāti pāpakan ti sekhabbhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalam vuttam.

Tathā dadato puññam | pa | na ciyati ti lokiyakusalamūlam vuttam. Kusalo ca jahāti pāpakan ti lokuttarakusalamūlam vuttam. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalam vuttam.

Dadato | pa | na ciyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabbhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekkhabbhūmi dassitā.

Dadato | pa | na ciyati ti saggagāminipatiṭipadā vuttā. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekkhavimutti vuttā.

Dadato | pa | na ciyati ti dānakatham, silakatham, saggakatham, lokiyānam dhammānam desanam āha. Kusalo ca jahāti pāpakan ti loke ādinavānupassanāya saddhim sāmukksikam dhammadesanam āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalam āha.

Dadato puññam pavaḍḍhati ti dhammadānam āmisadānaṃ ca vadati. Samyamato veram na ciyati ti pānātipatā veramaṇiyā sattānam abhayadānam vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasamyamena sile patiṭṭhito cittam samyameti, tassa samatho pāripūrim gacchati. Eso samathe ṭhito vipassanākesallayogato kusalo ca jahāti pāpakam, rāgam jahāti dosam jahāti moham jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādīnam parikkhayā dve pi vimuttiyo adhigacchati ti.

Ayam suttaniddeso.

1. Tattha katāmo desanā-hārasampāto?

Imasmim sutte kim desitam?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmaguṇā mānusakā ca pañca kāmaguṇā, dibbā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idam vuccati dukkham ariyasaccam.

Tattha kāraṇabhāvena purima-purimanippannā taṇhā samudayo ariyasaccan ti assādo ca ādinavo, sabbassa purimehi dvīhi padēhi niddeso.

Dadato | pa | na ciyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesā ca anupādisesā ca. Idam nissaraṇaṃ, phalādini pana yathārahaṃ veditaḷbāni.

Ayaṃ desaṇā-hārasampāto

2. Vicayo ti.

Dadato puññaṃ pavaḍḍhati ti iminā paṭhamena padena tividhaṃ pi dānamayaṃ silamayaṃ bhāvanāriyayaṃ puñña-kriyavatthu vuttam. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rupadi-ārammaṇassa.

Samyamato veraṃ na ciyati ti dutiyena padena averā asaṃpattā abyāpadā ca paṭipadā vuttā.

Kusalo ca jahati pāpakan ti tatiyena padena ānāpāpado ānāpānānirodho sabbo pi ariyo aṭṭhangiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāga-virāgū cetovinutti, mohakkhayena avijjāvirāga paññāvinutti vuttā ti.

Ayaṃ vicaya-hārasampāto.

3. Yutti ti.

Dāne ṭhito ubhayam paripūreti macchariyappahānaṃ ca puññābhlisandaṃ cā ti atthe sā yutti.

Silasamyame ṭhito ubhayam paripūreti upacārasamādhim appanāsamādhim cā ti atthe sā yutti.

Pāpake dhamme pajahanto dukkhaṃ pariṇānāti nirodham sacchikaroti maggaṃ bhāveti ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhinesu anupādisesāya nibbānadhātuyā parinibbāyati ti atthe sā yutti ti.

Ayaṃ yutti-hārasampāto.

4. Padaṭṭhānaṃ ti.

Dadato puññaṃ pavaḍḍhati ti cāgādhitṭhānassa padaṭṭhānaṃ, samyamato veraṃ na ciyati ti saccādhitṭhānassa padaṭṭhānaṃ, kusalo ca jahāti ti pāpakan ti paññādhitṭhānassa padaṭṭhānaṃ, rāgadosamohakkhayā sa nibbuto ti upasamādhitṭhānassa padaṭṭhānaṃ ti.

Ayaṃ padaṭṭhāno-hārasampāto.

vaḍḍhati.

5. Lakkhaṇo ti.

Dadato ti etena peyyavajjam atthacariyaṃ samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakkhaṇattā. Saṃyamato ti etena khanti-mettā-avihimsā-anudda-
yādayo dassitā ti veditabbā. Verānuppādanalakkhaṇena ekalakkhaṇattā. Veram na cīyati ti etena hiri-ottappa-
apicchatā-santutṭhi-ādayo dassitā. Verāvaḍḍhanena eka-
lakkhaṇattā. Tathā ahirikānottappādayo anajjhatabbabbhā-
vena ekalakkhaṇattā. Kusalo ti etena kosalladīpanena
sammāsaṅkappādayo dassitā. Maggaṅgādibhāvena eka-
lakkhaṇattā. Jahāti pāpakan ti etena pariṇṇābhisaṃmayā-
dayo pi dassitā. Abhisamayaḷakkhaṇena ekalakkhaṇattā.
Rāgadosamohakkhayā ti etena avasiṭṭhakilesādinam pi
khayā dassitā. Khetabbabbhāvena ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo.

6. Catubyūho ti.

Dadato ti gāthāyaṃ Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānaṃ dassanti
dālidīyaṃ paḥāṇāya. Ye averataṃ icchanti, te pañca
verāni pajahissanti. Ye kusaladhammehi chandikāṃā, te
aṭṭhaṅgikaṃ maggaṃ bhāvessanti. Ye nibbāyitukāṃā, te
rāgadosamohaṃ jahissanti ti.

Ayaṃ ettha Bhagavato adhippāyo.

Evam nibbacanānidānasandhāyo vattabbā ti.

Ayaṃ catubyūho.

7. Āvatto ti.

Yaṇ ca adadato macchariyaṃ yaṇ ca asaṃyamato veram
yaṇ ca akusalassa pāpassa appaḥānaṃ, ayaṃ paṭipakkha-
niddesena samudāyo. Tassa alobhena ca adosena ca amo-
hena ca dānādihi paḥānaṃ, imāni tīṇi kusalamūlāni. Tesam
paccayo aṭṭha sammattāni, ayaṃ maggo. Yo rāgadosa-
mohaṇaṃ khayā, ayaṃ nirodho ti.

Ayaṃ āvatto.

8. Vibhatti ti.

Dadato puññaṃ pavaḍḍhati ti.

Ekamsena yo bhayaḥetu deti, rāgaḥetu deti, āmisakī-
cikkhaḥetu deti, na tassa puññaṃ vaḍḍhati. Yaṇ ca

daṇḍadānaṃ satthadānaṃ paraviheṭhanattham¹, apuññaṃ assa pavaḍḍhati. Yaṃ pana kusaleṇa cittaṇa anukampapāto vā apacāyamāno vā annaṃ deti pānaṃ vattham yaṇaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasaṭhaṃ paḍiṭṭheyyaṃ deti sabbaṣattānaṃ vā abhaḍḍadānaṃ deti. mettacitto hi tajjhāsayo nissaraṇasaññi dhammaṃ deseti.

Samyamato veraṃ na ciyati ti.

Ekamsena bhayūparatassa ciyati. Kim karaṇaṃ?

Yaṃ asaṃvattho. Bhayūparato diṭṭhadhammikaṃssa bhāyati 'mā maṃ rājāno gahetvā haṭṭhaṃ vā chindeyyuṃ, jivantaṃ pi sūle uttāseyyuṃ' ti. Tena samyamena veraṃ na ciyati. Yo pana evaṃ samāno veraṃ na ciyati, yo pana evaṃ samādiyati, pāpātipātassa pāpako vipāko diṭṭhe e'eva dhamme abhisamparāye ca, evaṃ sabbaṃsa akusalaṃsa, so tato ārammati. Iminā samyamena veraṃ na ciyati. Samyamo nāma sīlaṃ. Taṃ catubbidham: cetanāsīlaṃ, cetasiṃ sīlaṃ, samvaro sīlaṃ, avitikkamo sīlaṃ ti.

Kusalo ca jahati pāpakaṃ pi pāpapakāyakaṃ sattatimsa bodhipakkluyā dhammā vattabbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaḍḍhati, adadato pi puññaṃ pavaḍḍhati, na dānaṃ mayikam.

Samyamato veraṃ na ciyati, asamyamato pi veraṃ na ciyati, dāneṇa paṭisaṅkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosamohakkhayaṃ sa nibbuto, tesam aparikkhayaṃ n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaḍḍhati, pariccāgato kusalaṃ upa-ciyaṃti, anumodato pi puññaṃ pavaḍḍhati, cittapasadato pi veyyāvaccakriyāya pi, samyamato pi silasaṃvarato soracca-to², veraṃ na ciyati, pāpaṃ na vaḍḍhati, akusalaṃ na

vaḍḍhati, kusalo paṇḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghāṭeti.

Ayam vevacano.

11. Paññatti ti.

Dadato puññaṃ pavaḍḍhati ti lobhassa paṭinissagga-paññatti, alobhassa nikkhepapaññatti. Samyamato veram na cīyati ti dosassa 'vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rāgado-samohassa palānapaññatti, alobhādosāmohassa bhāvanā-paññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriyāpaññatti ti.

Ayam paññatti.

12. Otaṇaṇo ti.

Dadato puññaṃ pavaḍḍhati ti dānaṃ nāma saddhādili indriyehi hoti ti.

Ayam indriyehi otaṇaṇā.

Samyamato veram na cīyati ti samyamo nāma sīlakkhandho ti.

Ayam khandhehi otaṇaṇā.

Kusalo ca jahāti pāpakan ti pāpālānaṃ nāma tihi vimokkhehi hoti. Tesam upāyabhūtāni tiṇi vimokkhamukhāni ti.

Ayam vimokkhamukhehi otaṇaṇā.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatanaṃ cā ti.

Ayam dhātūhi ca āyataṇehi ca otaṇaṇā ti.

Ayam otaṇano.

13. Sodhanaṇo ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi¹.

Rāgadosamohakkhayā sa nibbuto ti ayam padasuddhi ca ārambhasuddhi cā ti.

Ayam sodhanaṇo.

14. Adhiṭṭhāno ti.

Dadato ti ayam ekattatā. Cāgo pariccāgo dhammadānaṃ

¹ ārabha° *throughout*.

āmisadānam abhayadānam aṭṭha, danāni vitthāretabbāni, ayam vemattatā.

Samyamo ti ayam ekattatā. Pātimokkhasamvaro sati-samvaro ti ayam vemattatā.

Kusalo ca jahāti pāpakan ti ayam ekattatā. Sakkāyaditṭhim pajahati vicikiccham pajahati ti adikā, yam vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayam ekattatā. Sa-upādisesā nibbānadhātu anupādisesā nibbāradhātū ti ayam vemattatā ti.

Ayam adhutthano.

15. Parikkhāro ti.

Dānassa pāmojjam paccayo, alokho hetu. Samyamassa hrottappadayo paccayo, yonisomaśasikāro adoso ca hetu. Pāpaphānassa samādhi yathābhūtanānadassanan ca paccayo, tisso anupassana hetu. Nibbutiyā maggasammāditṭhi hetu, sammāsaṅkappadayo paccayo ti.

Ayam parikkhāro.

16. Samaropano-hārasampāto ti.

Dadato puñnam pavaḍḍhati ti dānamayam puñnakriyavatthu, tam silassa padatṭhānam. Samyamato veram na ciyati ti silamayam puñnakriyavatthu, tam samadhiṣṣa padatṭhānam. Silena hi jhanena pi rāgādikilesa na ciyati. Ye pi 'ssa tappaccayā uppaṇṇeyyum, asavavighātapariḷhā, te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti pāhānapariññātam bhāvanāmayam puñnakriyavatthu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārājjanā, lobho lubbhauā lubbhitattam abhiṇṇhā, lobho akusalamūlam. Doso ti doso dussanā dussitattam byāpādo cetaso byāpājjanā, doso akusalamūlam. Moho ti yam aññānam adassanam anabhisamayo asambodho appaṭivedho dummejjham bālyam asampajāññam, moho akusalamūlam.

Iti imesaṃ rāgādinam khayō nirodho paṭinissaggo nibbuti nibhāyanā parinibbānaṃ sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti.

Ayam samāropano-hārasampāto.

APPENDIX II.

Index of technical Terms and rare Words¹.

[The numbers refer to the pages.]

Akaniṭṭhagāmi*, 190 cp. A. IV, p. 380	without failing), 56 cp. Jāt. II, p. 91, 11
Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236	Akkhama (a + khama), 77
Akallatā, 86 cp. Dh. S. 1156. 1236	Akhaṇḍakaritā, 45
Akāca (spotless) ² , 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. LX, 1	Agati*, 31, 43, 44, 83, 84, 117
<i>Akissara</i> ³ , 132	Agatigamana* (4), 31, 54, 114, 115, 117, 118, 119, 124, 162
Akusala, 161, 183, 184, 191, 192	Aggaphala*, 15, 82
Akusalakammaṇapatha ⁴ (10). 43, 96, 160	Aggi (3), 126
Akusalapariṇcāga, 50	Aṅkusa, 2, 4, 127
Akusalamūla* (3), 126	Aṅgaṇa*, 88
Akusalavitakka* (3), 18, 126	Acchariyā abbhutadhammā*, (4), 119, 120, 121, 122, 124, 125
Akusalasaññā* (3), 126	Ajajjara (not frail), 55 cp. S. IV, p. 369
Akusalūpaparikkhā* or 'lapanikkhā, see p. 276 n. 2. (3), 126	<i>Ajjhāruhati</i> ⁴ , 173
Akkhara*, 4, 8, 9. 38	<i>Ajjholambati</i> , 179
Akkhaṇavedhitā (shooting	Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059. 1156

¹ Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

² Cf. J. P. T. S. 1891—93, p. 13.

³ Com.: kissavā vuccati paññā, nippaṇṇan ti attho.

⁴ = ajjhottharati (Com.).

- Aññathatta, 22 cp. S. III, p. 37; It. p. 11
 Aññātāvindriya*, 15, 54, 60, 191 cp. Dh. S. 553
 Aññindriya*, 15, 54, 60, 191 cp. Dh. S. 362. 505
 Aṭṭhamaka (= sotapattimag-gatṭha), 19, 49, 50 cp. K. V. p. 243sq.; Mhv. I, p. 159, 8 (502)
 Aṭṭhiti (a + ṭhiti), 88
 Atidhona-carī², 129
 Attabhāvattlu¹, (4), 85
 Attakilamatha, 110
 Attāññutā¹, 29, 80
 Attasaññā*, 27
 Attasamāpanidhāna, 29, 50
 Attha* (sixfold), 5, 8, 9
 Atthakusala, 20, 33
 Atthapaṭisambhida, 20
 Atthasandhi, 38
 Atthe-ñāna*, 54
 Adinnādāna*, 27
 Adosa*, 27
 Adhigama (fivefold), 91 cp. Mil. p. 133; 362; 388
 Adhiṭṭhāna, 1, 2, 4, 107
 Adhiṭṭhāna* (4), 119, 120, 121, 122, 123, 124, 125
 Adhipaññasikkhā, 54, 191
 Adhipateyya, 54
 Adhipateyyapaccayatā, 80
 Adhippāya, 3, 23, 32, 33, 34
 Adhimutti, 28 cp. D. I, p. 2; Mil. p. 169
 Anaṅgaṇa, 87
 Anajjhacāra, 44
 Anaññātāññassānindriya*, 15, 54, 60, 191 cp. Dh. S. 296
 Anattaniya, 18
 Anattasaññā* 28
 Anabhijjhālu, 51 cp. M. I, p. 17; It. p. 90 (abhi°)
 Anabhinandita, 16
 Anāgāmi¹, 189
 Anagamiphalasacchikiriya-paṭipanna, 189
 Anāvarana(ñāna), 99
 Anāvaranañānapadassana, 18 cp. Mil. p. 105
 Anavila, 28
 Anāsava, 31
 Anāhāra, 16
 Aniccasaññā*, 27
 Animitta*, 25, 118, 119 cp. Dh. S. 506. 535; Mil. p. 333
 Animittavimutta, 190
 Animittavimokkhamukha*, 90, 119, 123, 124, 126 cp. Mil. p. 413
 Aniyata*, 49, 96 cp. Dh. S. 1030. 1414. 1595; K. V. p. 307sq.

¹ The error of the Andhakās (cp. K. V. A. p. 67sq.) is repelled by the words Yā imesu... idam saddhindriyam (Nett. p. 19).

² Com.: Dhonā vuccati cattāro paccaye 'idam-atthitāya alam etenā' ti paccavekkhitvā paribhuñjanapaññā, tam atikkamitvā caranto atidhona-carī nāma.

Aniyyānika, 92 cp. Dh. S. 584	Anvaye-ñāṇa*, 54, 127, 191
Anissitacitta, 39, 40 cp. S. II, p. 280; Mhv. I, p. 167, 11	Anvāyika, 111
Anītiha*, 166 cp. It. p. 28sq.	Apacayagāmi, 87 cp. Dh. S. 277 & apacaya = nibbāna, cp. K.V. p. 156
Anugiti, 2, 3, 10, 21, 175	Apatṭhita, 16
Anuññāta, 161, 184, 185, 186, 187, 192	Aparāpariyavedaniya, 37, 99 cp. K.V. p. 611 sq.; Mil. p. 108
Anuññātā, 192	Apariññāta, 79, 80
Anunaya, 69 cp. Dh. S. 1059; Mil. p. 44; 122; 165	Apāre pariyāye, 37
Anupasagga, 55	Apalokita, 55 cp. S. IV, p. 370
Anuparivatti, 16, 17	Apāyakusala, 20
Anupassitā, 28	Apilāpana (repetition), 15, 28, 54 cp. Mil. 37; Dh. S. 14, 23, 290, 1349 (apilāpanatā)
Anupādāna, 31	Apunñapaṭipadā, 96
Anupadisesa*, 109. See Nibbānadhātu.	Appakasana, 11
Anupubbi, 1	Appatisandhika, 16
Anuppāde-ñāṇa*, 15, 54, 59, 127, 191	Appatīhata, 17, 18 cp. P. V. A. p. 280
Anubandha, 38	Appatīhatapātīmokkhatā, 50
Anubhavana, 28 cp. Mil. p. 60	Appanīhitavimutta, 190
Anusandhi (complete cessation), 14	Appanīhitavimokkhamukha*, 90, 118, 119, 123, 124, 126 cp. Dh. S. 508; Mil. p. 333; 413
Anusandhivacana, 21	Appamāṇa* (4) 119, 120, 124 cp. Dh. S. 183
Anusaya, 13, 14, 18, 79, 80 cp. Mil. p. 361	Abyākata, 191
Anuseti, 32 cp. S. III, p. 35	Abyāpajjha, 27
Anekadhātu - nanādhātu - ñāna*, 97	Abyāpāda*, 106, 107
Anekadhātu-loka*, 97	Abyāpādadhātu*, 97
Anottappa*, 39, 126	Abhigijjhati, 18
Anodhiso, 94 sqq.	Abhijappā (strong desire), 12 cp. Dh. S. 1059, 1136
Antarāparinibbāyi*, 190 cp. A. IV, p. 380	

* Com.: Itihāsā ti evaṃ na itikirāyapavattim attapaccakkhan. ti attaho. Cp. J. P. T. S. 1886, p. 111.

* N'atthi etissā pamāṇaṃ ti appamāṇā (Com.).

Abhijjhā*, 13	Ariyasacca* (4). 19, 22
Abhiññā*, 19, 20	Ariyā*, 113
Abhitunna (struck), 110 cp.	Arūpadhātu*, 63, 97
S. II. p. 20, Jāt. I, p. 407	Alobha*, 97
Abhinighāta, 59	Avakaddhetti, 4
Abhinibbidhā, 61 ¹ , 98	Avatarati, 22
Abhiniropeti (to inculcate), 33	Avikkhepana, 54
cp. Dh. S. 7. 21. 298 (°panā)	Avijjā*, 27, 28, 75, 79, 80, 126
Abhinivesa, 28 cp. Dh. S. 381.	Avijjādhātu*, 97
1003. 1099	Avijjāpahāna, 121, 123
Abhinihāra, 26 cp. Mil. p. 216	Avitatha, 4
Abhīpatthiyana, 28	Avipakka, 98
Abhīlānabāṭi, 179	Aviparitasāññā* (3), 126
Abhilepana (pollution), 11	Avippaṭipādana (incapacity of speaking confusedly), 27
Abhisamkhāra, 99	Avippaṭisāra, 29, 67
Abhisamga ² , 110, 112 cp.	Avissajjaniyā. 161, 176, 177,
Jāt. V, p. 6, 8	178, 191
Abhisaddahati, 11 cp. Mil.	Avihimsā*, 106, 107
p. 258	Avihimsādhātu ³ , 97
Abhisamaya, 20 cp. S. B. E.	Avūpaccheda, 79
XXXVI, p. 245, n. 1	Aveccapasāda*, 28, 50
Amama ³ , 141	Asamkhata*, 14, 20, 55, 127,
Amoha ⁴ , 27	188, 191
Ayoni, 39	Asamkhārāparinibbāyī ⁴ , 190
Ayonisomanasikāra ⁴ , 28, 39,	cp. A. IV, p. 380
127	Asamatta, 99
Arana ⁴ (refuge), 55, 176	Asamanupassanā, 27
Arāhatta*, 15, 32	Asamugghata, 79, 80
Arāhā, 20	

¹ In spite of all MSS. spelling here °dā, we have to correct it into °dhā (from abhi + niḥ + vyadh), cp. p. 232. See also Vin. III, p. 4sqq.

² = āsaṅga (Com.).

³ = apariggaha (Com.).

⁴ S. IV, p. 372 has saraṇa, but arana in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. arana.

Asampatiivedha, 27, 79, 80 .	Ārañña ³ , 145
Asādhāraṇa* ¹ , 49, 50 *	Ārambha (object), 70, 71, 72,
Asāraddha (skr. a + samrab- dha), 88 cp. Vin. III, p. 4; A. II, p. 14	107
Asubha*, 24, 27	Ārammaṇa* (6), 191
Asubhasaññā*, 27	Ārammaṇapaccayatā, 80
Asekha, 155, 156, 157, 158	Ālayasamugghāta (the rooting out of feigning), 121, 123
Asekhābhāgiya, 21, 128, 149,	Ālokapharana, 89; °ṇatā, 89
150, 151, 152, 154, 155, 156,	Āvatta, 1, 2, 3, 81, 105
157, 158, 161, 189, 190, 191,	Āvattana, 113 cp. Mīl. p. 251
192	Āvārayati (to bar), 99
Assaddhiya, 40	Āviñchati (ā + viñchati, skr. vicchāy, to incline to), 13
Assāda*, 27, 28	cp. S. IV, p. 199
Assūsapassūsa, 16	Āsatti, 12, 128 cp. S. I, p. 212
Assiri ² , 62	Asava* (4), 31, 114, 115, 116,
Ahaṃkāra, 127	118, 119, 124
Ahirika*, 39, 126	Āsavati, 116
	Asāṭikā, 59
Ākāra* (gram.), 4, 8, 9, 38	Asisaṇā, 53 cp. Dh. S. 1059.
Ākāra (not gram.), 73, 74	1136
Ākāsaṇaṇcāyatana*, 26, 39	Ahaccavacana, 21 cp. Mil.
Ākiñcaṇṇāyatana*, 26, 39	p. 148 (āhaccapada); S.B.E.
Agāḷha, 77, 95 cp. A. I, p.	XXXV, p. 209, n. 1
295 sq.	Āhatanā, 59
Āghātavattthu* (9), 23	Ahāra*, 31, 114, 124
Āneñja, 87, 99 cp. S. II, p. 82	
Āpodhātu*, 74	Īcchā, 18, 23, 24
Āyakusala, 20	Īcchāvacara, 27
Āyatana*, 64, 65, 66, 68;	Īñjana ⁴ , 88
(6), 13, 28, 30, 69, 80; (12),	Ītthānītthānubhavana, 28
57, 82; (10 rūpīni), 69	Ito bahiddhā*, 93, 110

¹ = āvenika (Com.).² = alakkhika (Com.).³ = āraññaka (Com.).⁴ = phandanā (Com.).

Idam - saccābhinivesa*, 115,	Uddhamsota*, 190 cp. A. IV,
116, 117, 118, 119	p. 380
Iddhippāda* (4), 16, 31, 83	Upakkilesa, 86, 87, 88, 94,
Iddhimā, 23	114, 116, 117, 118
Iddhivisaṃsā, 23	Upagamana 27
Indriya* (2), 65, 66, 68, 70;	Upacaya, 113
(3), 100, 101; (4), 19, 31, 83,	Upatthaddha, skr. upa +
88; (5), 31, 64; (10), 57, 69, 83	stambdha), 117 cp. Vin. III,
Indriya (sotāpaṇṇassa), 18	p. 37; Mil. p. 110
Indriya (lokuttara), 162	Upadhi*, 29
Indriyaparopariyatti-veṃmaṭṭa-	Upanayana, 63
tā-ñāṇa*, 101	Upanikkhipati, 21, 22
Indriyabhūmi, 192	Upanissaya, 80
Indriyavavatthāna, 28	Upapajjavedaniya, 37, 99 cp.
Indriyasamvara, 27, 121, 122,	K.V. p. 611sq.
123	Upaparikkhā, 8, 42
	Uparima, 88
Ukkaṇṭha, 88	Upasampadā (kusalassa), 44
Ugghaṭṭitaññū. 7, 8, 9, 125	Upahaccaparimibbāyī ¹ , 190cp.
cp. A. II, p. 135	A. IV, p. 380
Ugghaṭṭanā, 9	Upātivattati, 49
Ugghaṭṭiyati (denom.), 9	Upādāna*, 28, 31, 41, 42, 47, 48;
Ugghaṭṭeti (to open, reveal), 9	(4), 114, 115, 116, 117, 118, 124
Ugghātamaṃghāta, 110	Upayakusala, 20
Uccheda, 95, 112, 160	Upayāsa*, 29
Ucchedadittthi*, 40, 127	Upekkhā*, 25, 121, 122
Ucchedavāda*, 111	Upekkhādhatu*, 97
Ucchedavādi, 111	Uppādavaya*, 28, 41
Uttamaṅga (m.), 56	Upeti ² , 66
Uttarika, 50	Upecca ³ , 131
Uttānikamma, 5, 8, 9, 38	Ubbhatobhagavimutta ¹ , 190
Udatta ¹ , 7, 118, 123	Ummujjanimujja, 110
Udana (m.), 174	Ussāhanā, 8
Uddhambhāgiya*, 14, 49, 50	Ussukka*, 29

¹ = ulārapaṇṇa (Com.).² = gaṇhāti (Com.).³ = sañcicca, buddhipubbena (Com.).

Ekagga, 28 cp. Mil. p. 139	Kamma*, 37, 43, 113, 117,
Ekattatā, 4, 72, 73, 75, 76,	160, 161, 178, 180, 181, 182,
77, 78, 107, 108	183, 191
Ekabijī*, 189 cp. A. V, p. 380	Kammasamādāna* (4), 98
Ekodibhāva*, 89	Karuṇā*, 25, 121, 122, 124
Esikā, 56	Kali ³ , 132
	Kalyāṇatākusala, 20
	Kallatāparicita, 26
Okappanā (belief, assevera-	Kasiṇāyatana* (10), 89, 112
tion), 15, 19, 28 cp. Dh. S.	Kāmaguṇa* (5), 28, 81
12 & Mil. p. 150; 310	Kāmadhātu*, 97
(okappeti)	Kūmarāga*, 28
Okāra, 42	Kāmasukhallikānuyoga, 110
Ogha* (4), 31, 114, 115, 116,	Kūya*, 77, 83, 123
117, 118, 119, 124	Kāyagandha, 115, 116, 117,
Otarāṇa, 1, 2, 4, 107	118, 119
Otāreti, 21, 22	Kāyasakkhi, 190
Ottappa*, 39	Kāyasamgaha, 91
Odahana, 29	Kāyasamplāna, 29
Odhiso, 12	Kāyānupassitā, 123
Opaguyha ¹ , 136	Kilesa*, 113, 116, 117, 191
Opapuccayika, 28	Kilesapunja (tenfold), 113
Oramattika, 62	Kilesabhūmi, 2, 192; (4), 161
Orambhāgiya*, 14	Kilesavinaya, 22
Ohiyati, 174	Kiḷanā, 18
OVāda (threefold), 91, 92	Kukkuravatika, 99
	Kudassu, 87
	Kusala, 161, 183, 184, 191, 192
Kaṭṭasi ² , 174 cp. S. II, p. 178	Kusalamūla* (3), 126
Katakicca, 20	Kusalamūlaropana, 50
Kappiyānuloma, 192	Kusalavitakka*, 126
Kabalikāra-āhāra ³ , 114, 115,	Kusalavimamsā, 50
117, 118	Kusalasaññā* (3), 126

¹ = arohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

² = sivathika (Com.).

³ = aparādha (Com.). *

- Kusalūpaparikkhā*** or °lapa-
 rikkhā, see p. 276, n. 2, (3),
 126
Kevala, 10
Kolaṃkola*, 189 cp. A. IV,
 p. 381
Kosajja*, 127
Khandha*, 29, 57, 64, 65, 66,
 68, 69, 70; (3), 126
 °dhā arūpuro (4), 41
Khama, 77
Khaye-nāna*, 15, 54, 59, 127,
 191 cp. K. V. p. 230 sqq.
Khippābhiniṇṇa*, 7, 24, 50, 77,
 112, 113, 123, 124, 125
Gata¹, 2
Gandha (tie, bond), 31, 54;
 (4), 114, 124
Gandha², 116
Garaha³, 184
Garutṭhaniya, 8
Gahana, 27
Gārayha, 52
Gedha, 18 cp. S. I, p. 73
Gehasita, 53
Gomaṃya, 23
Govatika, 99
Cakkhu, 191
Cakkhurūpaviññānasannipāta
 28
Catukkamagga, 113
Catubyūha*, 1, 2, 3, 105
Citta*, 16, 18, 54, 84, 123,
 126
Cittapasāda, 191
Cittavikkhepa, 27 cp. S. I,
 p. 126
Cittasamgaha, 91
Cittasamādhi, 16
Cittasampiḷana, 29
Cittānupassitā, 125
Cittekaggatā*, 15, 16, 61 cp.
 Mil. p. 57 (ekaggatā)
Cintāmayi (paññā), 8, 50, 60
Cetanākamma*, 43, 113, 160
Cetanācetasikakamma¹, 96
Cetasikakamma*, 43, 113, 160
Cetopharana, 89
 °ṇatā, 89
Cetovimutti*, 7, 40, 43, 81,
 82, 87, 127
Chandasamādhi, 15, 16
Jaṭā (3), 126
Jappā, 12 cp. S. I, p. 123
Jarā*, 29
Jāti*, 29
Jivitindriya*, 29 cp. Dh. S.
 19 &
Jotanā, 63
Jhāna* (4), 19, 25, 26, 28,
 87, 88, 99, 100, 119, 121,
 122, 123, 124, 125

¹ = nāta (Com.).² = siddha (Com.).³ = gārayha (Com.).

Jhāyi, 77, 161	Tipukkhalā ² (skr. tripuṣkala),
Jhītvā ¹ (skr. jyā, jināti), 145	2, 4, 127 cp. Mhv. II, p.
Ñāna*, 8, 15, 16, 17, 19, 99,	207, 20 (tripuṣkara)
161, 165, 166, 167, 168, 191;	Tibbagāraṇa, 112
(different species of ñā), 108	Tiraṇā, 54, 82, 191
Ñānadassana*, 17, 18, 28	Tulanā, 8, 41 cp. M. I, p. 480
Ñeyya, 19, 41, 161, 166, 167,	Tejodhātu*, 74
168, 191	Te-dhātuka, 14, 63, 82 cp.
Thānāthāna-ñāna*, 94 cp. K.V.	K.V. p. 605
p. 231 sqq.	Thava, 161, 188, 189, 192
Thitibhāgiya, 77	Thālaka ³ , 79
Tanhā*, 23, 24, 27, 28, 39, 53, 69,	Thina*, 86, 108
72, 126; (2), 87; (3), 160;	Thusa, 23
(36), 37, 38, 95, 160	
Taṇhācarita, 7, 109, 110, 111,	Dandhābhiṇṇa, 7, 24, 50, 77,
112, 114, 115	112, 113, 123, 124, 125 cp.
Taṇhānissaya, 65	A. II. p. 149 etc.
Taṇhanusaya, 42, 43	Dama, 77
Taṇhāpakkha, 53, 69, 88, 160	Dassana, 161, 168, 169, 170, 171
Taṇhāvipallāsa, 86	Dassanabala*, 38
Taṇhāvodaṇabhāgiya, 128, 160	Dassanaparīṇā, 19
Taṇhasamkilesabhāgiya, 128,	Dassanabhāgiya, 189, 192
160	Dassanabhāvanā, 191
Tatra-tatrābhinandī, 72	Dassanabhūmi, 8, 14, 50
Tatha, 4	Diṭṭhadhammavedanīya, 37, 99
Tattha-tattha-gāmunīpaṭipa-	cp. K.V. p. 611 sq.
dā, 96, 97	Diṭṭhappatta (diṭṭhi°), 190
Tapa, 121, 122, 123	Diṭṭhigata (62), 96, 112, 160
Titthañnutā ¹ , 29, 80 cp. M. I,	Diṭṭhicarita, 7, 109, 110, 111,
p. 223; A. V, p. 349	112, 113, 114, 115, 118, 122

¹ = vadhītvā (Com.). The spelling jhītvā is likely to have been adopted to avoid confusion between jītvā 'having conquered' and jītvā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S. B. E. XXXVI, p. 342 n.).

² = tīhi pukkhalā. i. e. sobhana (Com.).

³ = dīpakapallika (Com.).

Ditthiṇissaya, 65	Domanassa*, 12, 29; (12), 53
Ditthipakkha, 53, 88, 160	Domanassadhātu*, 97
Ditthimāna, 37	Dovacassa, 40, 127
Ditthivipallāsa, 86	Dosa*, 15
Ditthivodānabhāgiya, 128, 160	Dosacarita, 24, 90, 118, 122, 190
Ditthisaṃkilesabhāgiya, 128, 160	Dosamukha, 190
Dibbacakkhu*, 102, 103	
Disā (4), 117, 121, 122	Dhamma*, 11, 15, 18, 31, 83, 84, 112, 119, 120, 123, 124, 125; (3), 161
Disālocana, 2, 4, 124	Dhammakusala, 20, 33
Dukkha*, 12, 29, 41, 42, 47, 72	Dhammacakka, 8, 60
Dukkhatā (3), 12, 126	Dhammatā*, 21, 22, 50 cp. Mil. p. 179
Dukkhanirodha*, 72	Dhammadesanā, 8, 10, 38, 125
Dukkhanirodhagāminipatiṭṭhāda*, 73	Dhammadhātu*, 64, 65, 68, 70 cp. Dh. S. 58, 67, 147, 397, 560, 572
Dukkhaveḍḍanā*, 67	Dhammapatisambhidā, 20, 61
Dukkhasaññā*, 27	Dhammapada ¹ (4), 170
Dukkhasamudaya*, 72	Dhammavicayasambojjhaṅga, 191
Dukkhaṃ patipadā, 7, 50, 77, 112, 113, 123, 124, 125 cp. A. II, p. 149 etc.	Dhammasaññā*, 28
Duggatī (twofold), 45	Dhammasvākkhātātā, 50, 175
Duccaritavodānabhāgiya, 128, 160	Dhammādhitthāna, 161, 165, 191
Duccaritasāṃkilesabhāgiya, 128, 160	Dhammānupassitā, 123
Dunnaya, 21	Dhammānusari, 112, 189
Dunnikkhitta, 21	Dhammāyatana*, 68 cp. Dh. S. 58, 66, 147, 397, 572, 594
Dummañku, 50 cp. Vin. III. p. 21; S. II, p. 218; A. I, p. 98; V, p. 70	Dhamme-nāṇa*, 54, 82, 127, 191
Devā, 23	Dhātu*, 64, 65, 68, 70; (4), 73; (6), 57; (18), 57, 69
Desanā, 1, 2, 3, 5, 24, 25, 26, 33, 41	Dhūpāyanā (steaming, but used metaphorically), 24
Desanāsandhi, 38	

¹ = dhammakotthāsāni (Com.).

Nandiyāvatta, 2, 4, 7, 113	anupādisesā nibb ^o , 12, 14, 38,
Nandirāgasahagata, 72	40, 92, 109, 127
Nandūpasecana, 116, 117 cp.	sa-upādisesā nibb ^o , 38, 40,
Jāt. III, p. 144, 25; VI, p.	69, 127 cp. A. IV, 378sqq.
24, 13 (maṃsūpa ^o)	Nibbidā, 27, 29
Naya, 4, 28, 113, 124, 127;	Nibbedha (piercing), ² 153,
(3), 5; (5), 1, 2	154, 156, 157, 159, 160 cp.
Nayasamutthāna, 109	Jāt. II, p. 9, 25
Nānādhātu-loka, 97	Nibbedhabhāgiya, 21, 48, 49,
Nānādhimuttikatā-nāna*, 98	77, 128, 143, 144, 145, 146,
Nāma, 15	147, 148, 149, 153, 154, 157,
Nāmakāya*, 27, 28, 41, 69,	158, 159, 160, 161
77, 78	Nimittānusarī, 25
Nāmarūpa*, 15, 16, 17, 28, 69	Niyyāna, 119
Nighāta, 189	Niyyānika*, 29, 31, 52, 63,
Niccasaññā*, 27	83, 92
Nijjina, 51	Niravasesa (inclusive), 14, 15
Nijjhāma, 77, 95	cp. Mil. p. 91; 182
Nittanbatā, 38	Nirutti*, 4, 8, 9, 33, 38, 105
Nidāna, 3, 32, 34	<i>Nrupadāha</i> , 188
Niddesa, 4, 8, 9, 38 (also a	Nirodha*, 14, 16, 17, 29, 73
subdiv. of byañjana)	Nirodhadhamma, 14
Niddesasandhi, 38, 39, 40	Nirodhadhātu, 97
Nidhunati, 90	<i>Nivāpapatthā</i> , 129
<i>Nndiya</i> ¹ , 132	Nissaya, 7, 65
Nippatti, 54	Nissitacitta*, 39, 40
Nibbatti, 28, 79, 80	Nitattha, 21
Nibbānagāmī, 98	Nivarana*, 11, 13; (5), 94
Nibbānadhātu*, 38, 40, 97, 109	Nekkhamma ⁴ , 53, 87, 106, 107

¹ nmdaniya (Com.).

² = nibbijhana (nibbijana, MS.), padālana, scl. lobha-kkhandhādīnaṃ (Com.).

³ Com.: Kuṇḍakādinā sukarabhattena puttho gharasukaro hi bālakālato paṭṭhāya posiyamāno thūlasarīrakāle gehato bahu nikkhamitum alabhanto heṭṭhā mañcādisu samparivattitvā samparivattitvā assasanto passasanto sayate 'va.

⁴ This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

Nekkhammadhātu*, 97	Paññindriya, 7, 15, 16, 19, 191
<i>Netta</i> (for <i>netti</i> , skr. <i>netar</i>), 130	Paṭigha*, 69, 88
Neyya, 7, 8, 9, 19 ¹ , 27 ¹ , 125	Paṭikkhitta, 161, 185, 186, 187, 192
Neyyattha, 21	Paṭiccasanuppāda*, 22, 24, 32, 64, 65, 66, 68, 69, 70
Nerutta*, 3, 8, 9, 32, 33	Paṭinissarati ³ , 113
Nevasaññānāsaññāyatana*, 26, 39	Paṭipakkha, 3, 112, 124
Pakatisila, 191	Paṭipadā* (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125
Pakāsana, 5, 8, 9, 38	Paṭipannaka, 50
<i>Pakkula</i> *, 150	Paṭipassaddhi*, 89
Paccattasamuṭṭhita, 8	Paṭirūpadesavāsa, 29, 50
Paccaya*, 78, 79, 80	Paṭisampharaṇa, 27, 41
Paccavekkhananimitta, 85	Paṭisamkhānabala, 15, 16, 38
Paccupatṭhāna, 28	cf. Jāt. I, p. 502, 9
Pacceka Buddha, 190	Paṭisandhi, 79, 80
Pacceti, 93 cp. Mrl. p. 125; 313	Pathavidhiatu*, 73, 74
Pajānana, 28, 51 cp. Dh. S. 16, 20, 555	Patthanā, 18, 27
Pañcendriya*, 15, 28, 47, 54	Pada*, 2, 4, 8, 9, 38, 192
Pañcupādanakkhandha, 15, 28	Padatṭhana, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106
Paññakkhandha*, 70, 90, 91, 128	Padabyañjana, 21
Paññatti (pañnatti), 1, 2, 4, 5, 8, 9, 38, 188	Padasaṃhita, 33
Paññā*, 8, 15, 17, 28, 54, 191	Padāḷana, 61, 112
Paññabala, 54, 191	Padhāna*, 16
Paññāvimutta, 199	Papañca*, 37, 38
Paññāvimutti, 7, 40, 43, 81, 82, 87, 127	<i>Pimajjati</i> (skr. <i>pra + mrj</i>), 164
	Panāda*, 13, 41

¹ = ñeyya; the Cy. on p. 19 (neyyassa pariññā) says: — rūpārūpapariggahanavasena neyyam.

² Com.: tāya katam akkulam pakkulakaraṇaṃ ca ativattati atikkamati. See J.P.T.S. 1886, p. 94 sqq.

³ = niyyāti, vimuccati (Com.).

<i>Pumuti</i> ¹ , 131	Pahāna, 15, 16, 17, 19, 24, 25, 192
Parato ghosa, 8, 50	Pāṇātipāta*, 27
Paramparahetu, 79	Pātubhavana, 29
Paramparahetutā, 79	Pāmuja*, 29
Paravacana, 161, 172, 173, 174, 175, 191	Pāramitā, 87
Parikkhā, 3, 4, 126 ²	Pāsamsa ⁴ , 52
Parikkhāra, 1, 2, 4, 108	Piyarūpa*, 27
Pariggāhaka ³ , 79	Pihāyanā, 18
Parijānanā, 20, 27	Pītaññutā, 29, 80 cp. M. I, p. 223sq.; A. V, p. 349
Pariññā, 19, 20, 31	Pīti*, 29
Parideva, 29	Pītipharana, 89
Paripāliya, 105	Pītipharanatā, 89
Paribrūhana, 79	Pītimanatā, 69
Pariyutthāna, 13, 14, 18, 37, 38, 79, 80	Puggala (26), 189, 190; (19), 190; (5), 191
Pariyutthāniya, 18	Pucchā, 18
Pariyēthi, 1, 5	Puja ⁵ , 52, 56
Pariyodapana, 44	Puññakiriyavattlu, 50, 128
Pariyodapeti, 44	Puññapaṭipadā, 96
Parivattana, 1, 2, 3, 106	Puññapāpasamatikkamapaṭipadā, 96
Palibodha, 80 cp. Mil. p. 388; Jāt. II, p. 95, 26	Puññabhāgiya, 48
Pavāla, 14	Punabbhava*, 28, 79, 80
Pavicaya, 3, 87	Pubbāparānusandhi, 3
Pavicinati, 21	Pubbekatapūññatā, 29
Pavicetabba, 21	Pubbenivāsānussati-ñāṇa*, 28, 103
Pasāda*, 28, 50	Ponobhavika, 72
Passaddhi*, 29, 66	

¹ = pamokkha (Com.).

² The reading of S. kusalaparikkhā seems to be preferable to the reading of B. B. kusalūpaparikkhā which has been taken up into the text, and so we have to read both akusalaparikkhā and kusalaparikkhā instead of akusalūpaparikkhā and kusalūpaparikkhā.

³ = upathambhaka (Com.).

⁴ = pasamsitabba (Com.).

⁵ = pūjaniya.

Phala*, 50, 79, 80	Bhāvanābhāgiya, 189, 190, 191, 192
Phalatākusala, 20	Bhāvanābala, 16, 38 cp. Dh. S. 1354
Phalabhāgiya, 48 ¹ , 49	Bhāvanābhūmi, 8, 14, 50
Phalasamāpatti, 50	Bhāvanāmaṣi (paññā), 8, 50, 60
Phassa*, 15, 28	Bhāsa ¹ , 172
Phassa-āhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126	Bhūmi, 14, 25
Bala* (5), 31; (10), 92 seq.	Bhūri, 54. 151
Baliyati ² , 6	Magga*, 29, 31, 52, 73, 89, 90
Buddha-āhāratā, 175	Maggavajjha, 23
Buddhi, 121, 122, 123 191	Majjhima, 77
Bojjha ³ , 20	Maññanā, 24 cp. Dh. S. 1116. 1233
Bojjhanga ⁴ (7), 31, 94	Mattaññutā, 29, 80
Bodhanga, 31, 83	Manasānupekkhanā, 8
Bodhipakkhiya, 31, 83; (43), 112	Manasikara, 25, 28
Byañjana* (sixfold), 4, 8, 9, 38	Mano*, 54
Byañjana (attire), 27	Manosañcetanāhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126
Byañjanasandhi, 38	Manda, 7, 118, 122
Byāpādi*, 13	Mamaṅkāra, 127
Byāpādhātu*, 97	Marapa*, 29
Brahmacariya, 48	Mahapadesa (4), 21, 22
Bhava*, 28, 29	Mahabhūta (4), 73
Bhavaṅga (2), 91 cp. Mil. p. 299	Māna* (2), 87
Bhavarāga, 28 cp. Dh. S. 1120	Mānapahāna, 121, 123
Bhaviṣsa (skr. bhaviṣya), 53	Micchatta (8), 44 cp. Dh. S. 381. 1003. 1099. 1234
Bhavūpasama, 121, 123	Micchattaniyata. 49, 96, 99 cp. Dh. S. 1028. 1412
Bhāvanā, 161, 170, 171, 192	Middha, 86, 108
Bhāvanāpariññā, 19	

¹ Phalan ti pana sāmāññaphalam (Com.).

² = abhibhavati (Com.).

³ = bujjhitabba (Com.).

⁴ = dālha (Com.).

Muditā*, 25, 121, 122, 124	Rūpadhātu*, 97
Mūla* (3), 3	Rūpañcāyatana, 32
Mūlapada* (18), 1, 2, 3, 127, 161, 192	Rūparāga, 28
Mettā*, 24, 25, 121, 122, 124	Lakkhaṇa, 1, 2, 3, 22, 27, 28, 30, 104
Medhā, 54, 191	Lakkhayati, 30
Moha*, 13	Lañjaka (skr. lañj, to declare, tell), 2 cp. Mil. p. 137 ¹ ; 217 ¹
Mohacarita, 24, 90, 190	Latā, 24, 141 cp. Dh. S. 1059. 1136
Mohamukha, 190	Lapaka, 94
Yathābhūtañānadassana*, 29	Lapana, 94 cp. Mil. p. 383
Yāthāva, 27 cp. Mil. p. 171; 214; J.P.T.S. 1889, p. 208	Lālappa, 29
Yutti, 1, 2, 3, 103	Linatta, 86, 108
Yoga (4), 31, 114, 115, 116, 117, 118, 124 cp. Dh. S. 1059	Loka* (threefold), 11, 15
Yogi, 3, 10, 61 cp. Mil. p. 356; 366; 393; 404; 418	Lokadhamma (8), 162
Yoni, 40	Lokavattānusāri, 113, 119
Yonisomanasikāra*, 8, 40, 50, 127	Lokavivattānusari, 113, 119
Rakkhana, 41	Lokādhitthāna, 11
Rajaniya, 18	Lokika (lokiya), 49, 67, 77, 161, 162, 163, 164, 189, 190, 192
Raṇaṇjaha, 54	Lokuttara, 10, 54, 67, 77, 111, 161, 162, 162, 164, 189, 190, 191
Rattavāsī, 113	Lobha*, 13, 27
Rāgacarita. 24, 90, 117, 122, 190	Vatta, 113
Ragamukha, 190	Vanna, 27
Rāsi (3), 96 cp. K. V. p. 611	Vatthu (10), 114
Rupa*, 15, 73	
Rūpakāya. 28, 41, 69, 77	

¹ Saṃyuttanikāyavaralañcika, the compound consonant *ñj* being often spelt *ñc*. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Saṃyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also lañjeti, Jāt. I. p. 452, 5.

Vanatha, 81, 82 cp. Dh. S.	Vipañcayati, 9
1059. 1136	Vipañciyati (denom.), 9
Vādānuvāda, 52	Vipañcitanñū, 7, 8, 9, 125
Vāyodhātu*, 74	Vipatti* (3), 126
Vārivāṭa, 89	Viparītasāññā* (3), 126
Vāsanā ¹ , 153, 159, 160	Vipallāsa, 4, 27, 31, 85, 86, 115, 116, 117, 118; (4), 2, 113, 114, 117, 124
Vāsanābhāgiya, 4, 21, 48, 128, 133, 134, 137, 138, 139, 140, 141, 142, 143, 152, 153, 158, 159, 160, 161, 189, 190, 191, 192	Vipallasayati, 85
Vikkhamabbhanatā, 15, 16	Vipallasavatthu (4), 85
Vikkhīta, 124	Vipassanā*, 7, 42, 43, 47, 48, 50, 82, 88, 89, 90, 91, 125, 127, 128, 160, 191
Vicaya, 1, 2, 10 cp. S. III. p. 96 (vicayasoj; Mil. p. 340 (dhammavicaya))	Vipaka, 161, 180, 181, 182, 183, 191
Vicikicchā, 11	Vipākavemattata-nāna*, 99
Vicinati, 10, 25, 26	Vipubbaka, 27 cp. Dh. S. 264; Mil. p. 332
Vicetabba, 22	Vibhajana, 5, 8, 9, 38
Viṇṇa*, 76, 191	Vibhatti, 1, 2, 3, 105 cp. Mil. p. 102; 381
Viññana*, 15, 16, 17, 27, 28, 79, 80, 116, 117	Vimutti*, 29
Viññānañcayatana*, 26, 39	Vimuttinānadassana*, 29
Viññānatthitī, 31, 83, 84	Vimokkha* (8), 100, 112
Viññānāhāra*, 114, 115, 117, 118 cp. Dh. S. 70, 126	Vimokkhamukha (3), 90, 119, 126
Vitakkavicāra*, 16	Vīradḍha ² , 132
Vittharāṇa, 9	Virāga, 16, 29
Vittānārata, 2	Viriya*, 28
Vitthariyati (denom.), 9	Viriyasamādhi, 16
Vinaya (3), 22	Viriyaṇḍriya*, 7, 15, 19
Vinlaka, 27 cp. Dh. S. 264; Mil. p. 332	Virohana, 28
Vipaccati (to bear fruit), 37	Vilakkhana, 78 cp. Mil. p. 405
Vipañcanā, 9	Vilometi, 22
	Vivaṭṭa, 113

¹ = puññabhāvanā (Com.).

² = aparaddha, khalitapuggala (Com.).

- Vivattate*¹, 131
Vivaraṇā, 5, 8, 9, 38
Vivicchati (desid. of vid), 11
Vivicchā (skr. vivitsā), 11
Viveka, 16, 50
*Viveciyamāna*², 113, 164
Visamvādayati, 91
Visattikā, 24 cp. Dh. S. 1059.
 1136. 1230
*Visissati*³, 188
Visesabhāgiya, 77
Visesādhigama, 92
Vissajjaniya, 161, 175, 177.
 178, 191
*Vihāra*⁴ (4), 119, 120, 121, 122,
 123, 124, 125
*Vihimsādhātu*⁵, 97
Vihesā, 25 cp. S. III, p. 132
Vimaṃsū, 8, 42
Vimaṃsasamādhī, 16
Vutthāna, 100
*Vedanā*⁶, 27, 28, 65, 69, 83,
 123; (3), 126
*Vedanākkhandha*⁷, 68
Vedanānupassitā, 123
Veneyyatta, 99
Vebhabya, 76 cp. Dh. S. 16 &
Vemattatā, 4, 72, 73, 75, 76,
 77, 78, 107, 108 cp. Mil.
 p. 284; 410
Vevacana, 1, 2, 4, 24, 53, 54,
 55, 56, 82, 106
Vodāna, 100, 125, 126, 127;
 (3), 96
Vossagga, 16
Vossaggapariṇāmi, 16 cp.
 M. I, p. 11
*Sa-upādisesa*⁸, 92. See Nibbā-
 nadhātu.
*Saṃyojana*⁹ (10), 14, 49
Samvara, 192
*Samvirūḥa*¹⁰, 133
*Samsāra*¹¹, 29, 117
Samsāragāmi, 87, 98
Samsāranivatti, 39, 112
Samsārapavatti, 39, 112
*Samsita*¹², 166
*Sakadāgāmi*¹³, 189 cp. A. IV,
 p. 380
Sakadāgāmiphalasacchikiri-
yāya paṭipanna, 189
Sakalika, 23 cp. S. IV, p. 197;
 Mil. p. 179
Sakavacana, 161, 171, 172,
 173, 174, 175, 191
*Sakkate*¹⁴, 23
Sakkaya, 94, 111
*Sakkāyaditṭhi*¹⁵, 112
*Samkappa*¹⁶, 18; (3), 106, 107
Sanikara, 149

¹ = vattati (Com.).

² = vimociyamāna (Com.).

³ = atiseti (Com.).

⁴ = samantato pallavagahanena virūḥa (Com.).

⁵ = samsarita (Com.).

⁶ = sakyate, sakkā (Com.).

- Samkāsanā, 5, 8, 9, 38
 Samkilesa*, 100, 110, 124, 125, 126, 153, 154, 155, 156, 157, 159; (2), 86; (3), 95, 96, 128
 Samkilesabhāgiya, 21, 128, 129, 130, 131, 132, 133, 152, 153, 154, 155, 156, 157, 158, 159, 161, 189, 192
 Samkilesavodāna - vuṭṭhāna-nāna*, 100
 Samketa, 15, 18
 Samkham gacchati, 66, 67
 Samkhata, 14, 22, 27, 63, 127, 188, 191
 Samkhāra*, 12, 16, 24, 28, 37, 38, 64, 65, 66, 67, 68, 70
 Samkhāradhātu*, 97
 Samgharājī, 92, 93
 Samghasutthutā, 50
Samghasuppatipatti, 175
 Samghasuppatipannatā, 50
 Samghāta, 28
 Sacca* (4), 7, 8, 14, 21, 28, 42, 43, 44, 48, 57, 60, 86, 111, 112, 162, 166, 168, 170, 171
 Saccasammohana, 28
 Saccāgamana, 108
 Saccānikiriya, 192
 Sañña*, 24, 25
 Saññāvedayita, 16
 Saṅghāna, 27
 Sati*, 15, 17, 28, 39 (kāyagatā), 13, 30, 61 cp. S. I, p. 188
 Satindriya*, 7, 15, 19
 Satipaṭṭhāna* (4), 3, 7, 19, 28, 31, 83, 94, 119, 120, 121, 122, 123, 124, 125
 Satta (twofold), 113
 Sattakkhattuparama*, 189 cp. A. IV, p. 381
 Sattādhittāna, 161, 164, 165, 189, 190
 Saddahanā, 15, 19 cp. Dh. S. 12. 25 &
 Saddhā*, 8, 28
 Saddhānusari, 112, 189
 Saddhāvimutta, 190
 Saddhindriya*, 15, 19
 Santati, 79
 Santato, 88
 Santiranā, 82, 191
 Sandasseti, 21, 22
 Sandāna, 37
 Sandiṭṭhika, 52, 169
 Sandissati, 23
 Sandhi, 38
 Sannipāta (umon), 28 cp. Mil. p. 126
 Sannissayata, 80
 Sappabhāsa (brilliant), 16
 Sappurisupanissaya, 29, 50
 Sabbhaññutā, 61, 103
 Sabbhaññutā-nāna*, 103
 Sabbatthagāminipātipadā, 96, 97
 Sabbatthagāminipātipadā-nāna*, 97
 Sabbadhamma, 3, 27, 28, 61, 103
 Sabbapāpa, 44
 Sabbāsavaparikkhaya-nāna*, 103
 Sabbupadhipaṭinissagga, 121, 122, 123
 Sabbāvahetu, 79
 Sama, 77

Samatha*, 7, 27, 41, 42, 43,	Sammattaniyāmaṃ okkamati,
47, 48, 50, 68, 88, 89, 90,	112 cp. A. III, p. 441
91, 125, 127, 128, 160, 191	Sammappadhāna* (4), 7, 19,
Samanantarāhetu, 79	28, 31, 83, 119, 120, 121,
Samanantarāhetutā, 79	122, 123, 124, 125
Samanupassanā, 27	Sammādiṭṭhi*, 50, 106, 108, 191
Samavadhāna, 79	Sammāpaṭipatti (the right
Samāsisi, 190	mental disposition), 27 cp.
Samādānasīla, 191	Mil. p. 96
Samādhi*, 28, 29, 47, 50, 77,	Sammāsambuddha, 190
88, 89, 100, 121, 122; (3),	Sammāsambodhi, 94
100, 126	Sammoha, 41
Samādhikkhandha*, 68, 90,	Sarasamkappa, 16
91, 128	Saritā, 24 cp. Dh. S. 1059.
Samādhindriya*, 15, 19, 50	1136. 1230
Samādhībhāvana (4), 119,	Salakkhane-nāṇa*, 20 cp. Mil.
120, 121, 124, 125	p. 405
Samāneti, 21	Salla (4), 114, 115, 116, 117,
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¹ = pakkhipati, adhiṭṭhahati (Com.).

² = anuparatasallekha-vutti (Com.).

³ = sakāraṇa (Com.).

⁴ = sabbrahmacārī (Com.).

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¹ -- acchiddacatupārisuddhisilavutti (Com.).

² Com.: Yathā puriso udakagabaṇena garubhāraṇi nāvam udakam bahi sūcitvā lahukāya nāvāya appakasiren' eva pāragū bhaveyya pāram gaccheyya.

³ = gaha (Com.).

⁴ = gametalāba, netabba (Com.).

⁵ = kusalakusale vitivatti (Com.).

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Ajj' eva kiccaṃ ātappaṃ, and so on.

